This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

RIES
03 9

MYTHOLOGY

COMPARED WITH

HISTORY:

OR,

THE FABLES OF THE ANCIENTS

ELUCIDATED FROM

HISTORICAL RECORDS.

FOR THE USE OF YOUNG PERSONS.

TO WHICH IS NOW FIRST ADDED,

AN ENQUIRY INTO THE RELIGION

OF THE

FIRST INHABITANTS OF GREAT BRITAIN.

TOGETHER WITH SOME ACCOUNT OF THE

ANCIENT DRUIDS.

DEDICATED TO THE

RIGHT HON. LADY BARBARA PLEYDELL BOUVERIE.

BY M. L'ABBÉ DE TRESSAN;

TRANSLATED FROM THE FRENCH

BY H. NORTH.

LONDON:

PRINTED FOR T. CADELL, JUN. AND W. DAVIES, IN THE STRAND.

1797.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS

TO THE

RIGHT HONOURABLE LADY

BARBARA PLEYDELL BOUVERIE.

MADAM,

I VENTURE with the greater confidence to dedicate this work to your Ladyſhip, as it is in ſome degree your own; and ſhould it meet with any ſucceſs, it is to you I ſhall think myſelf indebted for it.

I foreſee that, unaſſuming as you are, you will diſclaim all title to this eulogium; you diſplay only the ſprightlineſs and graces ſo natural to your age; you ſeem wholly occupied by your amuſements, and it is to a faithful memory, that you attribute the ſatisfaction afforded by your anſwers. You will ſay then, you will even believe, that you owe all

to the care of your maſters. I certainly ſhall not combat this modeſty, which gives luſtre to every quality; but though the truth may coſt you ſome embarraſſment, I muſt tell it all. You will recollect, Madam, that when we began by reading together Le Dictionaire de la Fable, I cauſed, as it were, all Olympus to paſs in review before you. The long liſt of perſonages wearied, without intereſting you, yet ſome names ſtruck your attention forcibly, by their reſemblance to thoſe with which your progreſs in antient hiſtory had made you acquainted; from that time I found in your own talents the means of engaging you in the ſtudy of Mythology, by explaining to you its relation to hiſtory.

Being preſent at your leſſons, I have frequently ſeen you employ the pencil, in correctly imitating the drawings given you to copy; this gave me an opportunity of mentioning the works of Xeuxis, Phidias, Apelles, and other celebrated Artiſts, which formed the greateſt

greateſt ornaments of the temples of antiquity. On hearing you awake the tones of the Piano Forte, I ſpoke to you of the power of muſic; I mentioned to you Orpheus, the ſon of Apollo and Calliope; I deſcribed to you the temple of the Muſes, and you learnt with pleaſure that Terpſichore preſided over thoſe lively, airy dances, which ſerve at once to amuſe and ſtrengthen you, and to give freedom and grace to all your motions.

It was thus, by ſeeing the ſucceſs with which you rewarded the pains beſtowed on your education, that I felt the greateſt deſire to contribute to your improvement; and it was for that purpoſe, that I endeavoured to find a method of giving you at the ſame time a ſufficient knowledge of Mythology, and of proving to you, that it almoſt always has its origin in ancient hiſtory and tradition. This work preſented many difficulties, but you inſpired emulation, and your appoſite queſtions repeatedly ſuggeſted to me what I ſought.

Accept

Accept then the homage of a taſk, which owes its exiſtence to you. Were the public to ſee, and hear you, the Author would be overlooked, you would be the only object of admiration, and the wiſh of every parent would be, that their children might equal you.

I am, MADAM,

With the greateſt reſpect,

Your LADYSHIP's

Very humble ſervant,

M. TRESSAN.

ADDRESS

FROM

THE TRANSLATOR.

HAVING long been engaged in the inſtruction of youth, particularly of the female ſex, it was with peculiar ſatisfaction I undertook the TRANSLATION of a work which ſeemed to me ſo eminently qualified to convey to them a ſpecies of knowledge, which the general plan of their education in ſome meaſure excludes them from the poſſibility of acquiring. The comprehenſive manner in which the ſubject is viewed, the order and connexion obſerved in the arrangements; but above all, that ſingular delicacy which pervades every part of it, gives the treatiſe of Mr. l'Abbé de Treſſan, in my opinion, a decided ſuperiority over any publication of the kind exiſting in the Engliſh language.

With

With reſpect to my own performance, I have endeavoured faithfully to render the ſenſe of my author, and as far as poſſible to obſerve eaſe and freedom in my ſtyle; ſhould I have ſucceeded, I have attained the ſummit of my wiſhes; ſhould I have failed, I deprecate ſevere cenſure by an apology which is ever favourably received by a liberal and indulgent public: it is a firſt attempt.

N°. 16, RUPERT-STREET, LEICESTER-SQUARE. H. NORTH.

PREFACE.

THE French edition of Mythology compared with Hiſtory being completely exhauſted; the author, encouraged by the flattering reception which that work experienced from an indulgent public, has thought it his duty to yield to the numerous ſolicitations of his friends, by giving a tranſlation of it in the Engliſh language.

He has carefully made ſuch corrections as appeared to him neceſſary, and has annexed ſome additional articles which are indiſpenſable for thoſe who wiſh to have a general knowledge of Mythology, and the progreſs of Paganiſm. It is for the public alone to determine, how far this performance is worthy of being dedicated to the inſtruction of youth.

Les talents, le zèle et les ſoins du traducteur viennent de donner un mérite réel à cet ouvrage; l'auteur ſaiſit avec empreſſement l'occaſion d'en temoigner ſa reconnoiſſance*.

It is univerſally acknowledged, that to travel with advantage, to eſtimate the capital productions of the arts, to read poets and ancient authors, it is

* Here modeſty compels my pen to make a pauſe. A compliment ſo highly gratifying I dare not appropriate to myſelf till authoriſed by the ſanction of the public.

requiſite to have a competent knowledge of Mythology; conſequently we ſhall not dwell upon the neceſſity of cultivating that ſpecies of ſtudy; but that it might equally ſuit every age, it was neceſſary to obſerve the moſt ſcrupulous attention to the method of conveying inſtruction of this kind. The author is happy and proud to repeat it, that every parent who has done him the honour of ſubſcribing to his work, has condeſcended to give him the flattering aſſurance, that, after having attentively examined it, they have found that they might with the greateſt ſafety abandon it to the uſe of their children. We wiſh our readers to obſerve, that our object being to give a complete idea of Mythology and the origin of idolatry, it has been unavoidably neceſſary to take a general view, and return to the firſt ages of the world.

It is not an abridgment by way of queſtion and anſwer we have wiſhed to preſent, it is not ſimply a knowledge of the heathen divinities we have intended to give; encouraged by the genius of a great nation, fond of reflection and profound ſtudy, which knows how to avail itſelf of the happy diſpoſitions of youth, to accuſtom it to the nobleſt and moſt arduous purſuits, we have thought it our duty to ſoar above the common track, and have endeavoured by every method to point out the true ſources to which it is neceſſary to recur for real information. If ſome think we are liable to cenſure

for not having the entered more fully into many of the ſubjects, and for having omitted ſeveral names in the liſt of thoſe called Divinities of a particular ſpecies, our reply is, that this liſt alone would require volumes, and anſwer no other purpoſe than fatiguing the memory, without giving any eſſential inſtruction; it is by reading the principal productions of great maſters that we acquire a knowledge of theſe names, and then the trouble of retaining them will be repaid by the charms we ſhall find diffuſed through their works.

Our principal object has always been to take a general view of Mythology, to trace it from its origin, to follow it through its wanderings, and mark its every ſtep; it is the more effectually to accompliſh this end that we have added an account of the religion of the firſt inhabitants of Great Britain, and the hiſtory of the Druids: the names of theſe prieſts are ſo celebrated, and we ſtill ſo frequently meet with veſtiges of their religious ceremonies, that it would in a manner be unpardonable to be totally ignorant of what concerns them.

If the former part of this work is thought to exceed the capacity of youth in general, parents or preceptors may themſelves, by the progreſs of their pupils, judge the period when it will be of utility to bring them back to it, and at firſt it will be ſufficient to teach them the diviſion of the pagan deities, and the particular hiſtories of the gods.

We

We have, as frequently as poſſible, compared fiction with hiſtory, and given explanations of the fables, in order, as much as lay in our power, to add to the numerous objects of inſtruction preſented to youth in England: this method we have carefully followed, having obſerved that all tutors make a point of impreſſing upon the memory of their ſcholars, the chronology of empires and their moſt remarkable events. By the method which we have obſerved, Mythology will in ſome degree be only a continuation of the ſtudy of hiſtory.

The work of the learned Abbé Banier is only proper for thoſe perſons who are accuſtomed to reſearches into antiquity; but we take this opportunity of declaring, that, notwithſtanding our care in conſulting the moſt eſteemed authors, it is principally this able maſter who has been our guide.

The *Dictionaire de la Fable*, by Chompré, has great merit, and is even neceſſary in aſſiſting the memory, but being arranged in alphabetical order, and containing no hiſtorical elucidation, it muſt be judged inſufficient.

The Metamorphoſes of Ovid, as well as the works of other poets, can by no means be ſtiled a complete ſyſtem of mythology; and beſides are not adapted to the capacity of every deſcription of readers: theſe are the reaſons which led us to undertake this work, which we hope will be found worthy of the public approbation.

MYTHOLOGY

COMPARED WITH

HISTORY.

Preliminary Reflections upon the ORIGIN of IDOLATRY.

IF we wiſh to trace the origin of idolatry, we muſt aſcend to the origin of the paſſions.

Sacred Writ alone can teach us the true cauſe of the miſeries, and diſorders of the human race. That celeſtial light has alone the power of diſſipating the gloom: and it is by taking this for his guide, that man, perceiving at once his weakneſs and his pride, ceaſes at laſt to be the ſport of his doubts. We ſhall not repeat the inſtructions dictated by the Almighty himſelf: they are known to all our readers. It is from this pure and ſacred ſource, that the eloquent Boſſuet drew the firſt principles, and elements, of his immortal diſcourſe on Univerſal Hiſtory.

Let us content ourſelves with following him, when, ſupported by holy ſcripture, he graſps the whole extent of hiſtory, and traces, with a maſ-

terly hand, the rapid, but ſublime picture, of the infancy of the world.

" Every thing has a beginning, and there is no hiſtory, however ancient, in which we cannot diſcover evident marks of the recent creation of the world.

" We ſee laws eſtabliſhed, manners poliſhed, empires formed, and the human race inſtructed by experience, gradually emerge from a ſtate of ignorance. Arts are invented, mankind increaſe, the earth is peopled: precipices, mountains, ſeas, rivers, are no longer obſtacles—all are ſurmounted. Levelled woods give place to fields, to paſtures, villages, towns, and cities; man bends even metals to his uſe, and by degrees makes all nature ſubſervient to it.

" But as the diſtance from the originals increaſed, men confounded the ideas they had received from their anceſtors; the human mind debaſed could no longer elevate itſelf, and men becoming unwilling to adore what they did not ſee, idolatry ſpread itſelf over the whole univerſe. Yet an obſcure idea of the Divine Power maintained itſelf by its own force; but, confounded with the images introduced by the ſenſes, they adored whatever appeared to have any motion or power: thus the ſun, the planets, whoſe influence was felt from ſo great a diſtance; fire, the elements ſo univerſal in their effects, became the firſt objects of public adoration.

adoration. Men bore the penalty of ſubmitting themſelves to their ſenſes; all was determined by them, and, in ſpite of reaſon, they created all the gods that were adored upon earth.

" In the time of Abraham, and a little while after, the knowledge of the true God appeared ſtill to ſubſiſt in Paleſtine, and in Egypt.

" Melchiſedeck king of Salem, was the prieſt of the moſt High God, who made heaven and earth.

" Abimelech king of Gerar, and his ſucceſſor who bore the ſame name, feared God, ſwore by his name, and admired his power. The threats of this mighty God were dreaded by Pharaoh king of Egypt; but, in the time of Moſes, the nations were fallen into idolatry, the true God was no longer known in Egypt as the God of the univerſe, but only as the God of the Hebrews; they adored even animals and reptiles: every thing was God, except God himſelf."

In this picture, traced by the hand of genius, we ſee prophane hiſtory, always doubtful, when it wiſhes to penetrate the obſcurity of diſtant ages, ſubmit its narrations to the authority of ſcripture, and draw them from that infallible ſource, which alone can enlighten us upon the formation of the univerſe. We ſee the cauſe of the firſt errors and diſorders, and ceaſe to be aſtoniſhed " at ſeeing the human mind, hurried on

by a blind impreſſion, ſink into idolatry without the poſſibility of preventing it. Man regarding as divine whatever was powerful, and feeling himſelf drawn with irreſiſtible force towards vice, thought that this force was ſomething different from himſelf, and formed it into a god: thence it was, that altars were raiſed to impiety, and that man tormented by remorſe, regarded the Divinity as an enemy, who was not to be appeaſed by common victims: impelled by terror, parents ſacrificed even their children, and burnt them for incenſe to their gods."

After having ſeen theſe firſt cauſes, let us conſider how man could fall into a ſtate of degeneracy, which continually increaſed as he advanced in life.

The firſt families multiplied. The earth no longer ſmiled upon man, it no longer yielded ſpontaneouſly. The neceſſity of finding ſubſiſtence conſtrained them firſt to emigrate.

New fruits, new fields, were to be ſought; and theſe families, at their departure, carried with them impreſſions which nothing could efface.

They had not ſeen that delightful garden—the abode of innocence—where the firſt man had been placed during the former part of his life, but the deſcription of it had been tranſmitted from age to age, and the deſire of happineſs, that moſt conſtant and irreſiſtible of all deſires, perpetuated

petuated the remembrance of it; perhaps even a vague hope of again finding it determined theſe wandering families to direct their ſteps towards unknown regions. But theſe pleaſing illuſions of hope, ſoon gave place to the moſt melancholy reality.

As they advanced, they found nothing but the wrecks of the globe, as it were, which the univerſal deluge had overthrown from its foundation; and the dangers which threatened them at every ſtep, imprinted the remembrance of it in indelible characters. After fruitleſs and painful reſearches, the neceſſity of ſubſiſting compelled them to ſtop, and apply themſelves to labour. But what obſtacles had they to ſurmount? Immenſe foreſts impenetrable to the rays of the ſun, infeſted with venemous reptiles, and wild beaſts; marſhes, which art had not yet taught how to drain; barren plains, or which produced nothing but brambles: theſe were the new domains reſerved for man. All nature ſeemed in arms againſt him, which ever way he turned. Inſtead of ſafety and repoſe, he found fatigue and death, and, to complete his miſery, he ſtill preſerved the remembrance of his primitive happineſs. Yet he muſt either work or periſh. Some portions of ground were cultivated, but he, who by the ſweat of his brow could ſcarce procure food for himſelf and family, had no thought of being

generous: he incloſed his fields, he defended his harveſts; and, as their preſervation alone could inſure his own exiſtence, he threatened with death whoever ſhould attempt to deprive him of them.

It was thus that a right to property was firſt eſtabliſhed among men, whom the fear of periſhing with miſery, and hunger, ſoon armed againſt each other.

A father of a family, ſurrounded by his children, it may eaſily be conceived, would have long remained in peace; but preſſed by other men, purſued by the ſame neceſſities, whoſe induſtry or labours were not equal to his own, he was ſoon obliged to make uſe of force to repel their depredations. The inſtruments which ſerved to fructify the earth, became the inſtruments of death; War aroſe, and when this terrible ſcourge had let looſe its rage, cruelty and vengeance, ſelfiſhneſs and injuſtice over-ran the whole earth.

Man then entirely occupied by his neceſſities and paſſions, thought the leſs of preſerving the precepts and worſhip of the true God, as he had already loſt the knowledge of him when he left his native land. Each ſucceeding generation wandered ſtill farther into the mazes of error; wickedneſs eſtabliſhed her empire; ſhe alone gave laws, or rather plunged men into the moſt horrible ſtate of depravity, leaving them no other

other guide than their deſires, and inordinate paſſions.

Let us leave theſe hordes of ſavages, their hiſtory can only inſpire us with horror; we ſhall reſume it hereafter, at the period when civilized colonies, conducted by experienced and courageous chiefs, came to reſcue them from this deplorable condition, by introducing among them more ſalutary laws and more gentle manners.

The compendious hiſtorical account of M. de Boſſuet, is ſufficient to inform us of the original eſtabliſhments of mankind, and in what manner they forgot the precepts received immediately from God: it likewiſe proves, that the remembrance of great events could never have been loſt, and that as ſoon as corruption had led men to imagine Gods, hiſtorical truths and the fabulous hiſtory of divinities muſt have been confounded together.

Obſervation likewiſe ſhows us, that the inhabitants of the eaſt muſt have eſcaped that ignorance and barbarity which diſgraced thoſe people who had penetrated into remote regions.

The patriarchs had tranſmitted to the former a knowledge of their arts, and more noble ideas, and to this day, notwithſtanding the ravages of ages, their works are the admiration of the whole world.

To preſerve ſome order in theſe dark periods, and to explain the difference between the gods of the eaſt, and thoſe of the weſt, we ſhall give ſome of the opinions which are entertained concerning the traditions of the Chaldeans and Egyptians.

We ſhall ſee, that it was among theſe people that idolatry firſt had its riſe, and it will appear in the courſe of this work, that it was colonies of theſe ſame people, who introduced among the Greeks, and the inhabitants of the weſt, laws, cuſtoms, more civilized manners, and the greater part of their arts.

In proceſs of time, the Greeks tranſmitted them to the Romans, and it is to avoid confounding epochs, that we have divided the Pagan deities into two claſſes, the Gods of the eaſt, and the Gods of the weſt.

TRADITION OF THE CHALDEANS.

It is among the people of Aſia, that we muſt ſeek for the origin of idolatry. The Chaldeans were undoubtedly one of the moſt ancient people of the earth.

Their firſt king was Nimrod; he is ſuppoſed to be the author of the mad attempt of the tower of Babel, and lived in the time of the Phaleg.

Notwith-

Notwithſtanding the difficulty of aſcending to ſo diſtant a period, there are always to be found ſome traces by which truth may be diſcovered. Hiſtorians, ſucceeding each other from age to age, have ſtood in need of authorities to ſupport their writings; they have had recourſe to the fragments of preceding hiſtorians, and it is by carefully collecting theſe, that an attentive obſerver founds his remarks upon ſolid baſes, and avoids error, though the original writings of men be loſt. The hiſtorian Joſephus relates, that the Chaldeans, from the earlieſt times, carefully preſerved the remembrance of paſt events, by public inſcriptions and other monuments. He ſays, they cauſed their annals to be written by the wiſeſt men of their nation. To this, we may add, that there cannot be a greater proof of their antiquity than the reſemblance between their deſcription of the origin of the world, and that conveyed to us through the writings of Moſes.

Four ancient authors* had written the hiſtory of the Chaldeans; their works are loſt, but ſome fragments of them are ſtill to be met with in Euſebius, Joſephus, and Syncellus; it is to the latter we are indebted for the following extract from Beroſus.

* Abydenus, Apollodorus, Beroſus, and Alexander Polyhiſtor.

"A man,

"A man, or rather a monſter, half man and half fiſh, coming from the red ſea, appeared near Babylon; he had two heads; one, which was the higheſt, reſembled that of a man, the other that of a fiſh.

"He had the feet of a man, and the tail of a fiſh; and his ſpeech and voice reſembled that of a man: a repreſentation of him is ſtill preſerved. This monſter, according to the Chaldean author, dwelt by day with men, but took no food; he gave them the knowledge of letters, arts, and ſciences; he taught them to build towers and temples; and to eſtabliſh laws; he inſtructed them in the principles of geometry; taught them to ſow, and to gather the fruits of the earth; in ſhort, whatever could contribute to poliſh and civilize their manners. At ſun ſet he retired to the ſea, in which he paſſed the night.

"There appeared likewiſe others of the ſame ſpecies, and Beroſus had promiſed to explain theſe myſteries, in his hiſtory of kings, but of that there are now no remains. This fiſh was called Oannes.

"He left ſome writings upon the origin of the world, in which he ſays, that there was a time, in which all was darkneſs, and water, and that this darkneſs, and water, contained monſtrous animals."

However ſingular this ſtory may be, it appears to

to be only a diſtorted tradition of the creation of the world, taken from the writings of Moſes; we ought particularly to remark that part, where he ſays, that darkneſs and water once covered the face of the earth.

In vain does the human mind endeavour to corrupt truth, it always leaves ſome enlightening veſtige by which it may be known. We may perceive that the Chaldean author at once approaches too near the origin of the world, not to be convinced of its recent creation, and is too far from the ſacred ſource, where he might have informed himſelf, to have any knowledge of that. We find him ſurrounded with nothing but diſfigured and confuſed traditions; yet the order, viſible in the univerſe, made ſuch an impreſſion on his imagination, that it was eaſier for him to believe theſe perverted traditions which ſpeak of an all-powerful God, Creator of all things, than that whatever ſurrounded him was eternal, or ſelf created. Let us farther obſerve, that if we trace the etymology of the word Oannes, it appears to be derived from the Syrian word Onedo, which ſignifies traveller. This ſhows then, that at a period, which cannot be determined, a man arrived by ſea, from whom the Chaldeans received ſome principles of philoſophy, and a knowledge of ancient traditions; and that he left them written information on theſe ſubjects. He is repre-

ſented as half man, and half fiſh, becauſe he came from the ſea, and was cloathed with the ſkins of fiſh.

As he retired every evening to his veſſel, and took his repaſts on board of it, they feigned that he took no food, and paſſed the night in the ſea. A fragment of Heladius, ſtill extant, relates the hiſtory of Oannes, and gives this explanation of his pretended form of a fiſh. Such was the tradition of the Chaldeans, concerning the origin of the world.

The ancient aſtronomical obſervations of the Chaldeans, and the antiquity which they attribute to their nation, are ſo frequently ſpoken of with aſtoniſhment, that to elucidate this hiſtorical myſtery, we think it neceſſary to relate the manner in which they reckoned their time, and reigns.

The Chaldeans counted their generations and reigns by *ſares:* they likewiſe divided time into *neres*, and *ſoſes*.

The *ſare*, conſiſted of three thouſand, ſix hundred years: the *nere*, of ſix hundred, and the *ſoſe*, of ſixty.

This method of computing ſeems to give an infinite number of years to the duration of the reigns of their firſt monarchs.

But the Univerſal Hiſtory, publiſhed by an Engliſh ſociety, Scaliger, and ſeveral learned obſervers, agree in informing us, that the Chaldeans gave

gave the name of years to their days; ſo that by reducing the calculation of three thouſand ſix hundred years, which compoſed a *ſare*, to three thouſand ſix hundred days, we ſhall find, that the number of years, related by theſe ancient authors, is almoſt exactly the ſame as that given by Moſes, to the duration of the lives of the ancient patriarchs. This compariſon is the more correct, as it is found to be perfectly conformable to aſtronomical obſervations.

Mr. Bailli, in his hiſtory of Ancient Aſtronomy, proves the truth of this calculation: he traces from eclipſe to eclipſe, and by counting days for years, he arrives at thoſe mentioned by the Chaldeans.

It is thus that vanity has frequently thrown a veil over antiquity; each nation wiſhing to give as late a date as poſſible to the epoch of its origin.

The Chaldeans give the hiſtory of their ten firſt kings; the laſt of which was Xixutrus. They ſay, that it was in his time the deluge happened. We ſhall give their account of him, to prove its correſpondence with ſacred hiſtory. This fragment will likewiſe ſhow, that the fabulous accounts of antiquity are founded upon ancient traditions, and are not merely the production of fancy.

Chronus, or Saturn, having appeared in a dream

to

to Xixutrus, informed him, that on the fifteenth day of the month Dœſius the human race would be deſtroyed by a deluge; and ordered him to write down the origin, hiſtory, and end of all things, and to conceal this account under the earth, in the city of the ſun, called Sippara; afterwards to build a veſſel, furniſh it with proviſions, and to enter into it, himſelf, his family, and friends, taking likewiſe with him birds, and four footed animals. Xixutrus punctually obeyed theſe orders, and built a veſſel, two ſtadia broad, and five long, which he had no ſooner entered, than the earth was covered with water.

Sometime afterwards, perceiving that the waters were abated, he ſent forth ſome birds, which finding neither food, nor place of reſt, returned to the veſſel. Some days after, he liberated others, which returned with mud upon their claws; the third time when diſcharged, they returned no more, which led him to believe that the earth began to be ſufficiently dry.

He then made an opening in the veſſel, and ſeeing it had ſtopped upon a mountain, he came out of it, with his wife, daughter, and the pilot, paid his adorations to the earth, raiſed an altar, ſacrificed to the Gods, and afterwards, himſelf, with all thoſe who had accompanied him, diſappeared. Thoſe that remained in the veſſel, finding them

them not return, quitted the ſame, and ſought them every where but in vain.

A voice was heard, informing them, that the piety of Xixutrus had merited his tranſlation to heaven; and that both he, and thoſe who accompanied him, were now admitted among the number of the gods. The ſame voice exhorted them to be religious, and having procured the records buried at Sippara, to proceed to Babylon.

The voice having ceaſed, they went and built the city juſt mentioned, with ſeveral others.

Such is the celebrated tradition of the Chaldeans, where we already find fabulous hiſtory intermixed with ſacred.

It is worthy remark, that Beroſus in his Fragments, makes no mention of the time in which Oannes appeared.

He begins his hiſtory with theſe words, "The firſt year appeared this extraordinary man."

It is evident, then, that time does not commence from Oannes, but only that he firſt enlightened the Chaldeans, and left them this tradition.

TRADITION OF THE EGYPTIANS.

SOME among the Egyptians believed, that there exiſted a Supreme Intelligence who created the world; and that in man there likewiſe exiſted an intelligence ſuperior to the body, which was the ſoul.

But this great, this ſublime idea, was admitted and received, only by a few more enlightened than the reſt; and as the knowledge of ſo important a ſecret gave them a ſuperiority over other men, they conſidered it of moſt ineſtimable value, and involved it in impenetrable myſteries.

None were admitted to the knowledge of theſe myſteries, till they had undergone the moſt terrible probation, which was called their initiation.

The religion of the people was the groſſeſt idolatry. Struck with the ſight of the ſun, and the other ſtars and planets, they ſuppoſed that theſe luminous bodies were ſovereigns of the world, and the only gods who governed it.

They called the ſun Oſiris, and the moon Iſis. Oſiris ſignifies full of eyes, very clear ſighted.

Iſis ſignifies the ancient, becauſe they thought the moon to be eternal.

But they did not ſtop here. When once we are bewildered in obſcurity, every ſtep we take

increaſes our perplexity; the Egyptians acknowledged eight principal deities, the Sun, Saturn, Rhea, Jupiter, Juno, Vulcan, Veſta, and Mercury or Hermes.

Chronos, or Saturn, having eſpouſed Rhea, became the father of Oſiris and Iſis, or according to others, of Jupiter and Juno. The latter make Jupiter the parent of five other gods; Oſiris, Iſis, Typhon, Apollo, and Aphrodite or Venus. They add that Oſiris was the ſame as Bacchus, and Iſis the ſame as Ceres.

We have here mentioned the names of theſe deities, becauſe we ſhall continually meet with them among the gods of the weſt, that is of the Greeks and Romans, which will prove in the moſt convincing manner, that the former received their religious ceremonies, and divinities, from Egyptian, and Phœnician colonies, which ſettled amongſt them and civilized them.

The Egyptian mythology, ſays Plutarch, is of two deſcriptions, one ſacred and ſublime, the other ſenſible and palpable. It is on that account they place Sphynxes at the doors of their temples: they wiſh us by that to underſtand, that their theology contains the ſecrets of wiſdom, couched in enigmatical expreſſions.

To the ſame cauſe we may attribute the following inſcription on a ſtatue of Minerva, or Iſis,

at Sais:—"I am whatever is, whatever was, whatever ſhall be, and mortal never yet has raiſed the veil that covers me."

We ſee, then, that the Egyptian theology had two ſignifications, one ſacred and ſymbolical, the other vulgar and literal. The repreſentation of animals in their temples which they ſeemed to adore, were only hieroglyphicks, intended as ſymbols of divine attributes.

It is by comparing theſe different obſervations, that we ſhall be enabled to comprehend how the Egyptians, ſo famous for the vaſtneſs of their works, the wiſdom of their laws, and cuſtoms, and their extenſive knowledge of the ſciences, ſhould at the ſame time be ſo blinded by ſuperſtition, as to worſhip inſects, reptiles, plants, and animals. Hiſtorians both ſacred and prophane, ſpeak of this as one of the wiſeſt of nations; and one of the eulogiums which the inſpired writings paſs on Moſes, and on Solomon, is, that they were ſkilled in all the ſciences of the Egyptians. We muſt carefully diſtinguiſh then, between the ignorance which reigned among the multitude, and the profound wiſdom of thoſe who cultivated the ſciences, and had read the works attributed to Hermes Triſmegiſtus, or thrice great.

According to this celebrated man, "God "exiſted in his ſolar unity before all beings. "He

" He is the ſource of all that is intelligent. The " firſt incomprehenſible principle. Himſelf all- " ſufficient, and father of all eſſences."

We are under no apprehenſion of fatiguing our readers by theſe quotations. Every one endowed with the gift of reaſon muſt wiſh to know the idea which the firſt philoſophers of the world entertained of the Divinity.

We ſhall likewiſe give the celebrated Zoroaſter's definition of him; it is the moſt beautiful production of antiquity. Euſebius has preſerved it in his Evangelical Preparation; he tranſcribed it literally from a book of Zoroaſter's ſtill extant in his time, entitled A Sacred Collection of Perſian Monuments.

God is the firſt of incorruptibles, eternal, not begotten. He is not compoſed of parts, there is nothing like him, or equal to him: He is the author of all good, the moſt excellent of all excellent beings, and the wiſeſt of all intelligences; the father of juſtice and good laws, ſelf-inſtructed, all-ſufficient in himſelf, and the original author of all nature.

Theſe ſublime definitions of the divinity, prove that there have exiſted ſome men of a knowledge ſuperior to the ages in which they lived, who had collected the information preſerved by ancient traditions; but their number was ſo ſmall, that they were not ſufficient to

fruitful boſom of Jupiter. He is the firſt and the laſt, the beginning and the end. All beings are emanations from him, he is the life and cauſe of all things; he is the firſt father, there is only one power, one god, one king, who governs all."

Such were the ſublime ideas Orpheus received from the Egyptians; but they were only communicated to him, becauſe he had been initiated into the language called ſacred, and into the knowledge of myſteries, which were concealed from the multitude.

We ſhall ſee in the courſe of this work, under the article demi-gods and heroes, who were the chiefs, that led the Egyptian and Phœnician colonies into Greece.

We ſhall at the ſame time ſee, that by introducing their laws, cuſtoms, arts, and divinities; they likewiſe introduced the knowledge of ancient traditions which they had corrupted.

This curſory view is ſufficient to ſhew that the fables of antiquity are founded upon real events.

THE

THE ORIGIN OF IDOLATRY.

THE word idolatry is derived from two Greek words, which ſignify *worſhip* and *repreſentation.*

It appears that it is in the family of Cham we muſt ſeek for the firſt appearance of idolatry. The unhappy children of a father already labouring under a parent's curſe, were the firſt to forget the wiſe counſel of Noah, and abandoning themſelves to their paſſions, ſought ſenſible objects to which they might pay their ſuperſtitious adoration. The two ſons of Cham, Chanaan, and Miſraim, having ſettled in Phœnicia and Egypt, we may ſuppoſe it was in theſe two countries that idolatry had its birth. Lucian ſays expreſsly, that the Egyptians were the firſt who paid ſolemn adoration to the gods. Herodotus, at the beginning of his hiſtory, ſays confidently, the Egyptians were the firſt who diſtinguiſhed the twelve principal gods by their names; and it is from them, that the Greeks acquired their knowledge of theſe divinities. Sacred hiſtory itſelf deſcribes Egypt as the centre of idolatry.

There, it ſays in different places, reigned magic, divinations, ſoothſayings, and interpre-

tations of dreams, the unhappy fruits of idolatrous worſhip.

In the time of Moſes, idolatry was at its higheſt pitch. He even ſeems to have given the Jews ſo great a number of precepts only to render their ceremonies entirely the reverſe of thoſe of the Egyptians.

This then is undoubtedly the country where idolatry firſt began; from thence it ſpread into the eaſt, into the countries inhabited by the deſcendants of Shem; into Chaldea, Meſopotamia, and the adjacent parts; it was afterwards carried into the weſt, among the children of Japhet, that is into Aſia Minor, Greece, and the neighbouring iſles.

In Egypt, and Phœnicia, then, idolatry had its birth.

THE FIRST OBJECT OF IDOLATRY.

MEN perceiving the earth to be filled with good and evil, and having no longer the ſacred traditions to guide them, could not believe that a being, who is himſelf eſſentially good, could be the author of evil; they, therefore, imagined two divinities equal in power, and both eternal. One, which was called the good principle,

ciple, they ſuppoſed the author of all good; the other, which they called the bad principle, the author of all evil.

Zoroaſter found this doctrine eſtabliſhed among the Perſians. It is not known who this Zoroaſter was, nor the preciſe time in which he lived. Some learned men agree with Voſſius, in thinking him to be Miſraim himſelf, the ſon of Cham, who after the death of his father was called Zoroaſter, that is, the living ſtar; becauſe he taught the Egyptians to worſhip the ſtars. But this opinion by no means agrees with the ſublime definition of the divinity, taken from the works of Zoroaſter himſelf, which we quoted ſome time back. A learned Engliſh author, Thomas Hyde, who was better acquainted with the religion of the ancient Perſians than Voſſius, has fully juſtified Zoroaſter, by proving that this celebrated man, far from having introduced idolatry among the firſt Egyptians, never lived among them, and was known to the Perſians alone in the time of Darius Hydaſpes. He ſays, he employed all his efforts to deſtroy thoſe abſurd opinions which men entertained, and to bring back the moſt reaſonable, to the knowledge of one ſingle principal Creator of heaven and earth: but finding the worſhip of ſtars and planets the prevailing religion, and unwilling to offer too great violence to their underſtandings, towards the ſun, the principle

of fertility to the earth, he inſtituted ſome religious ceremonies, which are ſtill practiſed in India among the Magi who are deſcendants of the ancient Perſians. Mr. Hyde adds, they adore but one God, the principle of all beings, and if they honour fire and the ſun, it is becauſe they regard them as the pureſt emblems of the Creator, and the temple where he has eſtabliſhed his throne.

Theſe magi are now very few in number. However it may be, the idolatry of the two principles, was of very ancient date in Egypt; and it was to expreſs this that the Egyptians in their Theology—which abounds in ſymbols—ſaid, that Oſiris had incloſed in the egg, from which the world was originally produced, twelve white pyramidical figures, to denote the infinite number of bleſſings he intended to ſhower down upon men; but that Typhon his brother, the author of evil, having opened this egg, introduced twelve black pyramids, the cauſes of all the miſeries with which the earth is over-run.

The Perſians gave the name of Oromaſes to the good principle, and that of Ariman to the bad.

The Chaldeans repreſented them, under their benign and malignant planets.

THE

THE SECOND OBJECT OF IDOLATRY.

However ancient the doctrine of the two principles may be, many learned men are of opinion that the adoration of the ſtars is ſtill more ſo. The idea of the divinity having never been entirely loſt, it is probable that man, though by nature weak, yet proud, did not at firſt pay divine honours to his fellow-creatures: Grander objects were neceſſary to ſeduce him. The ſun by its beauty, the luſtre of its beams, the regularity with which it by turns illumines the whole earth, and every where ſpreads fertility, led ignorant men (already corrupted) to believe there was another God; or at leaſt that this luminary was the throne of the divinity.

Men incapable of conceiving the ſublime idea of an inviſible, and immaterial ſubſtance, ſaw nothing in nature ſo beautiful as the ſun; probably even gratitude had ſome ſhare in their adoration; they could not doubt but it was the fertilizing principle of nature, and as the diſpenſer of all that was agreeable or uſeful to the human ſpecies, thought it entitled to their homage.

The name of Sabiſm, was given to that worſhip which was paid to ſtars and planets.

The

The learned are not agreed concerning the etymology of this appellation; but the moſt eſſential for us to know, is, that this ſect is the moſt ancient, and moſt numerous, of any mentioned in hiſtory; even more ſo, than that of the two principles; and that it ſtill ſubſiſts among ſeveral American nations. The inſpired writings inform us, that it began a little after the deluge, ſince it was known in the time of Abraham, Thares, and Sarug.

THE PROGRESS OF IDOLATRY.

When the firſt men ſeparated, they fell into a ſtate of the groſſeſt barbarity. The Greeks, afterwards ſo learned and polite, owe their knowledge entirely to the colonies which ſettled among them. Yet idolatry at firſt was not a ſyſtem founded upon reaſon, nothing was more abſurd than the religion and ceremonies of the original idolaters.

In the time of Cecrops, the Athenians only offered Jupiter ſimple cakes. The firſt Scythians adored a ſcymeter; the Arabians a rough ſtone. In the iſle of Orcades, the image of Diana was a piece of unwrought wood; at Citheron, Juno was only the trunk of a tree; at Samos, a

ſimple

ſimple plank. But the invention of arts gave a rapid progreſs to Idolatry. Well-formed ſtatues inſpired reſpect, and men began to think, that the Gods whom they repreſented took pleaſure in inhabiting them.

From the worſhip of the ſtars, they proceeded to that of heaven, the elements, ſeas, rivers, &c.; at laſt even illuſtrious men were ranked among their deities.

The invention of an uſeful art, the beauty of a work, gratitude for benefits, conjugal or maternal tenderneſs, theſe cauſed temples and altars to be raiſed, portraits to be honoured, and woods and aſylums to be conſecrated.

This ſpecies of worſhip began in Egypt a ſhort time after the death of Oſiris, and Iſis: both of them having diſtinguiſhed themſelves by their brilliant exploits, and by the invention of ſeveral uſeful arts, the grateful people thought they could not make them ſo proper a return as by raiſing them to the rank of divinities; but as they could not without manifeſt abſurdity call beings immortal who were juſt dead, it was pretended that their ſouls were returned to the ſtars, whence they originally deſcended to animate their bodies.

It was thus they came to be looked upon as the ſun and moon, and to have their worſhip confounded with that of thoſe two luminaries.

It is here likewiſe we are probably to look for

for the origin of the metempſychoſis, or tranſmigration of ſouls, an idea which was by after generations ſo ſtrangely abuſed. After the celeſtial bodies, each particular part of nature became the object of adoration, and had its preſiding deity.

The earth was worſhipped under the names of Rhea, Tellus, Ops, Cybele, Proſerpine, Maia, Flora, Faunus, Pales, &c.

OF THE DIFFERENT SPECIES OF FABLES.

THE fables of the poets may be divided into ſix claſſes, the hiſtorical, philoſophical, allegorical, moral, the mixed, and thoſe invented at pleaſure.

The hiſtorical are compoſed of ancient hiſtories, which they have interlarded with fiction. Such are thoſe of Hercules and Jaſon. Inſtead of ſaying, that the former drained the marſhes of Lerna, overflowed by numberleſs rivulets; this marſh is repreſented under the figure of an hydra which Hercules vanquiſhed: when Jaſon went to demand reſtitution of the treaſure carried by Phrixus to Colchis, inſtead of deſcribing the fact, the fable of the golden fleece was invented.

Yet the Greeks, notwithſtanding their predilection for fables, were not ſatisfied with them

alone, they frequently wiſhed only to embelliſh their hiſtories by ornamenting them with the graces of poetry.

The greateſt men of antiquity have always looked upon the ancient poets as the firſt hiſtorians. Alexander would not ſo much have admired Homer, nor have envied Achilles in having had ſuch an able panegyriſt, had he looked upon him ſimply as a writer of fiction: he was very certain that the poet preſerved the principal exploits, and painted the true character of his heroes.

Philoſophical fables, are thoſe which the ancients invented, as parables, to conceal the myſteries of their ſpeculative or natural philoſophy.

Thus, they ſaid, the ocean was the father of rivers; and that the moon eſpouſed the air, and was the mother of the dew.

The allegorical, were likewiſe parables, which had a ſecret meaning, or implied ſenſe; as the fable which ſays, that pleaſure was the offspring of riches and poverty, to ſhew that the one does not exclude happineſs, and that the other is not ſufficient to inſure it.

Moral fables, are thoſe which inculcate precepts for the improvement of our manners.

Of this ſort is that which ſays, that Jupiter ſent the ſtars upon earth by day, to inform themſelves of the actions of men, and give him an account of them.

The

The fables of Eſop, Lafontaine, and apologues in general, are of this kind.

Mixed fables, are a compoſition of allegory and morality, without any thing hiſtorical; ſuch as that of Ate, related by Homer. She was the daughter of Jupiter, but made miſchief her whole ſtudy. Deteſted equally by Gods and men, Jupiter ſeized her by the hair, precipitated her from heaven, and ſwore an oath that ſhe ſhould never return.

By this fable the poet wiſhed to repreſent the propenſity of man to evil.

This female, ſays he, traverſes the whole earth, with incredible ſwiftneſs; her ſiſters, called Prayers, likewiſe daughters of Jupiter, always follow her, to counteract, as far as poſſible, her deteſtable machinations; but unfortunately being lame, they cannot keep pace with their ſiſter; which implies that evil in its operations is always more prompt, and real, than reparation and repentance.

The laſt deſcription of fables, are thoſe which have no other object than to amuſe, or to diſplay a brilliant imagination, and invention.

Thoſe that were called Mileſian, were of this number, ſo were the Sybaritides, which took their name from the inhabitants of Sybaris, a people entirely addicted to their pleaſures.

Theſe include nearly every ſpecies of fables; but we muſt remember, that there are very few which

which we meet with in the ancient poets, which do not contain ſome hiſtorical fact.

When Homer ſays, that Eolus gave Ulyſſes the winds incloſed in a ſkin, and that his companions let them eſcape, it is an hiſtorical fact; which teaches us, that this prince had cautioned Ulyſſes not to expoſe himſelf to a tempeſtuous wind, which would blow in a few days; but the companions of Ulyſſes perſiſted in purſuing their courſe, and were wrecked; for having refuſed to attend to the advice of Eolus.

Likewiſe, Atlas was a prince and an aſtronomer, who made uſe of a ſphere, to ſtudy the motions of the heavenly bodies.

The ſtory repreſents him, as bearing the heavens upon his ſhoulders.

Proteus was a prince, wiſe, prudent, eloquent, and politic; they deſcribed his character, by ſaying, he had the power of changing his form at pleaſure.

Dedalus invented ſails for veſſels inſtead of oars, and by this means eſcaped the vengeance of Minos; he is ſaid to have made himſelf wings; an expreſſive method of deſcribing the velocity of veſſels with ſails.

It is thus writers have disfigured hiſtory, by endeavouring to embelliſh it with the charms of poetry. Such particularly was the genius of the

eaſtern nations, from whom we have received the greater part of our fables.

This ſpirit ſtill reigns among them, and to this day their writings, which abound in parables, prove, that they now are, what the Greeks were when fiction was at its greateſt height.

CONJECTURES CONCERNING THE ORIGIN OF FABLES.

On ſeeing every people of the earth (except the people of God) eagerly adopt theſe fictions, and make them the foundation of their religion, morality, and government, it becomes indiſpenſably neceſſary to endeavour to diſcover the origin of an error ſo univerſal, and ſo fatal to mankind. The ſtudy of truth is neither longer nor more difficult than that of error. And it would be a crime towards youth, not to employ our beſt faculties and endeavours, in giving them juſt ideas concerning the natural propenſity of man to evil. They ſtand in need of a light to enable them to ſee through the deluſion.

It is only by being habituated to found their reaſonings and concluſions upon the beſt authorities, ſureſt principles, and moſt ſolid baſes, that they can

can be ſecured from random conjectures, and deluſive ſyſtems.

In vain has pretended modern philoſophy endeavoured to avail itſelf of the obſcurity in which the firſt ages of the world are involved, to render it a ſource of its doubts and ſophiſms: the veſtiges which remain of the moſt unenlightened periods, prove to a demonſtration, that all men have felt the neceſſity of a ſupreme deity, director, and creator of all things.

The ſame neceſſity obliged them to acknowledge themſelves in a ſtate of dependance on this powerful being, and that they owed him adoration. The ſacred writings inform us, that this worſhip was preſcribed by the Divinity himſelf, and the account we have given in the preceding chapters, is ſufficient to ſhow, that ſacred tradition has been diſfigured, in proportion as corruption overſpread the earth.

The moment the firſt link of that ſacred chain was broken, man was hurried on from error to error; the human imagination could never ſupply the place of eternal wiſdom.

Vanity was one of the principal ſources of fiction. Truth was found not ſufficiently ſurpriſing, not ſufficiently attractive; they decked her with borrowed ornaments, and thought to magnify the reputation of heroes, by aſcribing to them actions they had never performed. They

probably even propoſed theſe imaginary models as more powerful incitements to virtue. But by permitting themſelves to be thus led away by a taſte for the marvellous, they at laſt deprived illuſtrious men of all the merit they might have poſſeſſed.

For inſtance, when Perſeus ſlays Meduſa, he ſurpriſes her ſleeping; if he delivers Andromeda, he has the wings of Mercury. Achilles is clad with impenetrable arms forged by Vulcan. They went ſo far as to laviſh on their heroes all the attributes of Gods.

It is thus we are blinded by vanity and other paſſions, which miſs of their intended object, by being carried to exceſs.

Before the invention of letters, great events and brilliant exploits were no otherwiſe recorded, than in the memory of men, or at moſt only by a few obſcure hieroglyphicks.

The remembrance of celebrated actions, then, was preſerved by tradition; but experience proves, how ſeldom it is, that even the moſt ſimple narrations are not mixed with ſome embelliſhing circumſtances.

When in the courſe of time men wiſhed to write theſe actions, they found nothing but confuſed traditions, and by giving them a place in hiſtory, they have in ſome degree eternized fictions.

FABLES

FABLES INTRODUCED BY A LOVE OF THE MARVELLOUS.

EXPERIENCE ſhows us what influence the marvellous has over the human mind.

It is not difficult to perceive the cauſe; it hopes to enlarge itſelf by believing in whatever is ſuperior to itſelf. In the ſame manner it finds charms in whatever ſurpriſes it.

Abſolute ſilence and tranquillity reſemble death, man is terrified at them; he muſt neceſſarily be in motion.

The ſight of any extraordinary event ſatisfies his ever active curioſity, and he ſeems in ſome meaſure to participate in the heroic deeds which he ſees, or hears related.

He who conceives theſe actions in his fertile imagination, inſpires a belief that he could not have invented them, had he not been capable of executing them; and he who hears, or reads them with enthuſiaſm, perſuades himſelf in like manner, that they would not have been ſuperior to his own ſtrength; both of them only ſee a degree of excellence which their pride leads them to ſuppoſe they could attain.

The panegyriſt of Achilles was more concerned for his own glory, than for that of his hero.

Were the moſt celebrated poems diveſted of all their ornaments, we ſhould be ſurpriſed at the mediocrity of the events they record.

The Iliad, the Odyſſey, the Æneid, would be of little conſequence, without the preſence of the gods, and that perpetual mixture of facts, little intereſting, with fictions which engage our attention.

The ignorance of natural philoſophy has likewiſe given riſe to many fabulous ſtories. In the ages of ignorance, whatever ſtruck the ſenſes, they ſuppoſed to be animated; rivers, fountains, ſtars, &c. but as they could not have a very clear idea of the latter, they dreaded their influences, and to appeaſe them, when they thought them irritated, paid them divine honours; when any one more enlightened than the reſt, attempted to correct theſe errors, he was accuſed of impiety; the unhappy Anaxagoras was puniſhed with death, for having ſaid the ſun was not animated, but only a plate of ſteel.

One of the moſt fertile ſources of fiction, was the ignorance of ancient hiſtory and chronology.

The uſe of letters began very late among the Greeks; ſeveral ages elapſed, during which they had no knowledge of remarkable events but by tradition. Even when writing was in uſe they did not at firſt write connected hiſtories. It ſerved only to record ſome panegyricks, hymns, and

genealogies, abounding in fiction, ſo that confuſion reigned every where; and whenever we wiſh to examine theſe genealogies, after having traced them for three or four generations, we find ourſelves at the hiſtory of the gods, and every where meet with Jupiter, Saturn, Cœlum, or Terra.

The Greeks were equally ignorant of their origin; the major part thought they ſprung from the ants of the foreſt of Ægina. Yet as they wiſhed to be thought very ancient, they flattered themſelves by citing gods, heroes, and kings, who never had exiſted: and when they ſpoke of thoſe remote periods, of which they had acquired a ſlight knowledge from the colonies who ſettled among them, they conſtantly ſubſtituted fictions for truth.

Their fables evidently bore the marks of ancient traditions, but they were ſo confuſed, that Ariſtotle himſelf reproaches them with being mere infants, when they wiſhed to converſe of ancient times.

The vanity of the Greeks went ſo far as to believe the whole world had been peopled by their colonies.

It is not then from them we muſt inform ourſelves of the people of antiquity, the original deities, and the firſt fables.

Their hiſtory does not begin to merit any degree of confidence, till the time of the olympiads.

DIVISION OF TIME ACCORDING TO VARRO.

To throw greater light on the period when fables began, we muſt follow Varro, and like him diſtinguiſh time into three diviſions. The unknown, the fabulous, and the hiſtorical.

The firſt, which was in ſome manner the infancy of the world, compriſes what paſſed from chaos, or the creation, to the deluge of Ogyges, which happened about 1600 years before the birth of Chriſt.

The ſecond reaches from that period to the firſt olympiad, where begins the hiſtorical.

This celebrated diviſion of Varro, can only regard the hiſtories of the Greeks, and Romans; for the Egyptians, Chaldeans, Phœnicians, and ancient inhabitants of the Eaſt, are conſiderably better acquainted with diſtant ages. They had their traditions, and their annals, though certainly they are much intermixed with fiction.

The Greeks had no certain knowledge of the firſt ages of the world; and when they arrive at the times called Heroic, they involve them in ſo much obſcurity, that the hiſtory of them is abſolutely diſfigured.

The period of the Trojan war, particularly, ſo fertile

fertile in heroes, produced an infinite number of fictions.

This celebrated city was twice taken, firſt by Hercules, and about thirty years after by the Grecian army, under the command of Agamemnon.

It was at the time of its firſt capture that Hercules, Telamon, Theſeus, Jaſon, Orpheus, Caſtor and Pollux—names which their mutual friendſhip has rendered inſeparable—appeared; then flouriſhed all thoſe heroes who participated in the conqueſt of the Golden Fleece.

At the ſecond taking of Troy, appeared the ſons, or grandſons, of the above; Agamemnon, Menelaus, Achilles, Diomedes, Ajax, Hector, Ulyſſes, Priam, Paris, Eneas, &c.

In the interval between the time of the firſt and ſecond capture, we ſhould place the two Theban wars, in which appeared Adraſtus, Œdipus, Eteocles, Polynices, Capaneus, and ſeveral others, the conſtant objects of poetical fiction.

It was not till the eſtabliſhment of the olympiads, that the hiſtory of Greece aſſumed at laſt a regular form, and that events were claſſed under their proper epochs.

THE

THE OLYMPIC GAMES.

It is not clearly determined at what time theſe games were inſtituted.

Their origin is very obſcure.

Diodorus Siculus only ſays, that Hercules of Crete was the firſt founder of them, without telling us at what time, or on what occaſion. The moſt common opinion among the learned is, that they were eſtabliſhed by Pelops, and that the firſt celebration took place at Elis, in the twenty-ninth year of the reign of Acriſius, the twenty-fourth of Sicyon, nineteenth king of Sicyon; and to compare prophane epochs with ſacred, it was in the twenty-fourth year of Deborah, who judged Iſrael.

Atreus, ſon of Pelops, revived them, and ordered their ſecond celebration, 1418 years before the time of our Saviour. Laſtly, Hercules, at his return from the conqueſt of the Golden Fleece, aſſembled the Argonauts in Elis, to celebrate theſe games, in gratitude for the happy ſucceſs of their expedition, and they agreed to aſſemble there for the ſame purpoſe every fourth ear.

However, theſe games were diſcontinued till the reign of Iphitus, king of Elis, that is, during a ſpace

a ſpace of 442 years; and it was then that the Greeks took them for their principal epoch.

They now counted only by olympiads, and it is from that time that we find leſs fiction in their hiſtory.

EFFECTS produced in GREECE, and in the WEST, by the arrival of EASTERN COLONIES.

WHEN the Phœnicians, or Egyptians, came to ſettle in Greece, they were obliged to learn the eſtabliſhed language of the country; but they muſt have preſerved many words from their own language, particularly thoſe which were employed in the new laws, cuſtoms, and religions, which they introduced among the Greeks.

Theſe latter, in adopting their innovations, made uſe of their terms which quickly produced a confuſion of the two languages.

Some time after, when the Greeks wiſhed to read their ancient hiſtory, they found it full of Phœnician words, which they did not fail to explain favourably to their taſte for fiction, and often abuſed the ambiguity which frequently occurs in the Phœnician language. For inſtance, the word *Alpha* or *Ilpha*, ſignified equally

equally a bull or a ſhip; whence the Greeks took occaſion to ſay, that Jupiter, in the form of a bull, had carried off the young Europa, inſtead of ſaying he carried her in a ſhip to the iſland of Crete, where he reigned.

The fable of the Fountain Arethuſa, and the River Alpheus, is likewiſe founded upon an equivocal expreſſion. The Phœnicians on landing in Sicily found a fountain ſurrounded with willows, which they called Alphaga, that is the fountain of willows. In proceſs of time, the Greeks, on their arrival in the ſame country, recollecting their river Alpheus, which flows through Elis, ſaid that the waters of that river paſſed under the ſea, to join thoſe of the fountain Arethuſa.

The more we ſtudy their origin, the more we are forced to acknowledge, that the major part of the Grecian fables were an imitation of thoſe of the Oriental colonies.

At the time when the inhabitants of the weſt ſtill lived in the groſſeſt ignorance and barbariſm, Egypt was the ſeat of arts and politeneſs.

It was the Egyptians and Phœnicians who taught them to build cities, clothe themſelves, and live in a ſtate of ſociety: from them they received their religious ceremonies, their worſhip, and their ſacrifices; and the Greeks by adopting their religion, adopted likewiſe all their fables.

The

The worſhip of Bacchus was modelled after that of Oſiris; Orpheus obtained his ſyſtem of the infernal regions from the Egyptians; it was there Pythagoras borrowed his idea of the tranſmigration of ſouls.

Theſe proofs are more than ſufficient to ſhew that the fables of the Greeks and Romans were originally received from Egypt and Phœnicia. If we find ſome difference, it is becauſe the Greeks, to their paſſion for fiction, added a deſire of appearing very ancient; they endeavoured at once to conceal both their ignorance and their recent origin.

They were aſhamed of owing all to foreign nations; and the hope of inſpiring a belief that all had originated with themſelves, induced them to alter names, adventures, and even religious ceremonies.

OF HESIOD AND HOMER.

THE name of Homer never preſents itſelf to the mind, without exciting the tribute of admiration.

"Who is then this wonderful man, (ſays the author of the travels of the young Anacharſis,) whoſe glory only increaſes with revolving ages, and

and of whom the human intellect no more is jealous, than of the beams of the bright luminary of day!"

Heſiod and Homer are not the inventors of the Greek fables, they only enriched them with new ornaments; idolatry was antecedent to the age in which they wrote.

It is probable that more ancient poets had left them models, which they have ſurpaſſed; for it is hardly probable, that the firſt eſſays of Grecian poetry ſhould be patterns of excellence.

Before the time of Homer the ſiege of Troy was univerſally ſung, and hymns were compoſed in honour of the Grecian gods, before the exiſtence of his poems.

Heſiod and Homer contented themſelves with following the principles of the theology of their country, the ſyſtem of which had been introduced by Cecrops, Cadmus, and other leaders of colonies.

Homer then was only the panegyriſt, not the inventor of his gods; he conforms to the theology of his time, and as he wiſhes at once to pleaſe and avoid obſcurity, he does not depart from the ſyſtem of religion eſtabliſhed in his country.

We muſt not then look upon him as the inventor and creator of ſo many gods and abſurd cuſtoms.

THE

THE GODS OF THE GREEKS, AND ROMANS, AND OTHER WESTERN NATIONS.

THE preceding reflections are ſufficient to ſhew that idolatry originated among the eaſtern nations: this is the reaſon why we have divided the pagan deities into two claſſes, the gods of the eaſt, and thoſe of the weſt.

Concerning the former we ſhall extend our reſearches no farther. Though a knowledge of this part of mythology is extremely intereſting, and even neceſſary, in order to ſhew the origin of fable and idolatry; yet the principal object of this work being to enable our readers to travel with advantage, and to form a juſt opinion of the principal performances of the poets, and artiſts, we ſhall principally dwell upon the different branches of the Greek and Roman mythology, and ſhall devote the reſt of this work to that purpoſe; taking care at the ſame time to make hiſtorical compariſons, and give every explanation requiſite to connect the former and the following parts.

The pagan deities may be divided into the celeſtial, the marine, the terreſtrial, and the infernal. We ſhall afterwards come to the ſubaltern divinities, of whoſe reſidence they had no determined idea.

OF

OF THE CELESTIAL DEITIES.

VARRO, the greateſt of pagan theologians, makes the number of theſe to amount to thirty thouſand, which will not appear ſurpriſing, when we conſider that they had invented deities to preſide over every diſtinct part of the univerſe, and over all the paſſions, and neceſſities of life. Beſides, at the ſame time that different nations or cities adored the ſame god under the name of Jupiter, each of them pretended to have their own particular Jupiter.

Varro reckons more than three hundred of this name. It was the ſame with the other gods and demi-gods: more than forty of the name of Hercules were reckoned. But, as diſſenſion might ariſe among ſo many different divinities, the pagans perceived the neceſſity of believing, and maintaining, that there was one ſuperior to the reſt, called Deſtiny, or Fate. This god, whom they ſuppoſed blind, governed every thing by an abſolute neceſſity: Jupiter himſelf, the firſt and greateſt of gods, was forced to ſubmit to his decrees.

Deſtiny had his religious worſhip; but as he could not be comprehended by the human mind,

mind, they never dared determine his form, ſo that his ſtatue was never worſhipped, like thoſe of the other gods: they endeavoured, however, to give a repreſentation of him: and it was under the figure of an old man, holding an urn between his hands, which contained the lot of mortals.

They placed a book before him in which were recorded future events: all the gods, without exception, were obliged to conſult this book, becauſe they could do nothing contrary to its decrees, and it was only by reading it, that they could obtain a knowledge of futurity. This idea of Deſtiny is the moſt ſtriking acknowledgement, men could poſſibly have made, of the neceſſity of a ſupreme and only God. But having once loſt the inſtructions given by the Almighty to the firſt patriarchs, it was no longer in their power to define and comprehend the Divine Being.

DIFFERENT ORDERS OF THE DEITIES.

THE gods were divided into four orders. The firſt compriſed the ſupreme gods, who were likewiſe called gods of the nations, becauſe they were known, and revered by every nation:

they were twenty in number, of whom Jupiter was the chief and principal.

The ſecond order included the gods, whom Ovid ſtiled the celeſtial populace, they were called the inferior gods of nations; they had no place in heaven, nor were they admitted to the council of Jupiter; Pan, Pomona, Flora, and the other rural deities were of this claſs.

The third order was compoſed of demi gods, who derived their origin from a god and a mortal; or a goddeſs and a mortal.

Such were Hercules, Eſculapius, Caſtor and Pollux, &c. Heroes, likewiſe, who by their illuſtrious valour had raiſed themſelves to the rank of immortals, had a place among theſe.

The fourth order contained the virtues which had formed great men, as Fidelity, Concord, Courage, Prudence, &c.; and even the miſeries of life, as Poverty, Pain, &c.

The twenty gods of the firſt order were divided into two claſſes, the firſt, which was compoſed of ſix gods, and ſix goddeſſes, formed the council of Jupiter.

The ſix gods, were Jupiter, Neptune, Mercury, Apollo, Mars, and Vulcan.

The ſix goddeſſes, Juno, Ceres, Minerva, Veſta, Diana, and Venus.

The ſecond claſs was compoſed of eight divinities, who did not aſſiſt at the ſupreme council, they

they were called *Dii Selecti*, ſelect gods; their names were Cœlus, Saturn, Genius, Orcus, Bacchus, Sol, Terra, and Luna.

Thoſe divinities who were not of the firſt or ſecond claſs, were called *Indigetes* and *Semones*. The word *Indigetes*, ſignifies acting as gods, and the word *Semones*, ſignifies half-men, becauſe they were deſcended from an immortal, either by the father or mother's ſide.

PARTICULAR HISTORY OF THE GODS.

BEFORE we give the hiſtory of Jupiter, we think it neceſſary to ſpeak of Saturn his father, and Cybele his mother.

The rank of theſe two divinities was conſiderably inferior to that of Jupiter, who was chief and ſovereign of the gods.

Cybele and Saturn were not reckoned among the celeſtial deities; but the account we are about to give will ſerve to illuſtrate the hiſtory of their ſon Jupiter.

SATURN, JANUS, THE GOLDEN AGE, AND THE MONTHS OF THE YEAR.

Cœlus or Heaven, whom the Greeks called Uranus, was by their account the moſt ancient of the gods; as Veſta Priſca, or Titea, or Tellus, (names which expreſs the earth) was of the goddeſſes.

Their ſons were called Titan and Saturn, which latter was the ſame as Chronus or Time.

The right of ſeniority inſured the ſucceſſion of the kingdom to Titan, but he, in compliance with his mother's deſire, yielded his right to his younger brother, on condition that he ſhould deſtroy all his male children: Saturn, conformably to this agreement, devoured his ſons the moment they were born.

To compare this with hiſtory, before we proceed any farther, let us remark that the Phœnician word *Balab*, ſignifies equally to confine, and to devour. This ambiguity was ſufficient to give riſe to the inhuman ſtory of a father devouring his children; but there is another explanation more natural, given by Cicero.

The Greeks regarded Saturn, and Time, as the ſame god. The name Chronos, which is given to him, ſignifies time: now time being eternal, and the

the deſtroyer of all, he muſt certainly ſee his children periſh.

This is the origin of that barbarous allegory.

But to return to our fabulous hiſtory: Cybele having brought forth Jupiter, and at the ſame time Juno, found means to conceal the former, and in his ſtead gave Saturn a ſtone, which he devoured. The preceding explanation is ſufficient; we ſhall only obſerve that this pretended ſtone afterwards became an object of veneration, and had divine honours paid to it, under the name of Abadir, or Abdir.

Cybele wiſhing to withdraw Jupiter from the ſight of Saturn, had him ſecretly tranſported to the iſland of Crete, where he was brought up by the Corybantes, or Curetes.

The goat Amalthea ſuckled him, and the two nymphs, Adraſta and Ida, ſometimes called the Meliſſæ, took charge of his infancy.

The poets relate, that to prevent Saturn from hearing the cries of Jupiter, the prieſts of Cybele invented a ſort of dance, in which they beat upon brazen ſhields.

Theſe precautions, however, did not prevent Titan from being informed of what had paſſed; and wiſhing to preſerve for his children their right of ſucceſſion to the throne, he made war upon Saturn, conquered him, and threw both him and Cybele into ſtrict confinement, where they remained,

mained, till Jupiter, arrived at years of maturity, made war upon Titan, conquered him, and reſtored them to liberty. Jupiter having delivered his father, took poſſeſſion of the throne for himſelf, and fearing Saturn would employ every method to recover his rights, he drove him from heaven.

The dethroned king took refuge in Italy, with Janus king of that country, by whom he was hoſpitably received.

The kingdom of Janus, from this event, took the name of Latium, which word comes from *Latere*, to lie hid.

Again to refer to hiſtory: At Rome were celebrated, in the month of December, the feaſts called Saturnalia, in commemoration of the time that Saturn dwelt in Italy. During their continuance no buſineſs was tranſacted in the ſenate, nor in the public ſchools; perſons mutually ſent each other preſents, and ſlaves were waited upon by their maſters. This latter cuſtom was intended to preſerve the remembrance of the golden age, in which all were equally happy.

This period, which poets have deſcribed in the moſt enchanting colours, continued, alas! only two reigns; thoſe of Saturn and Janus. The following ages were ſtiled of ſilver, braſs, and iron.

So true it is, that a wiſe government, under a good prince, is the greateſt bleſſing heaven can beſtow upon mortals!

It is but too neceſſary again to repeat this truth

to man; and to ſupport it with authority more reſpectable than that of fiction, let us recollect, that the Egyptians were never greater or more happy, than under their king Seſoſtris.

Athens did not become the moſt flouriſhing of cities, till the time of Pericles, who had no title it is true, but yet enjoyed all the authority of a king; and in the annals of the world, if we ſeek for the true period of human happineſs, every heart and mind, will at once recogniſe the reigns of Antoninus, Marcus Aurelius, Trajan, and Titus.

In a preceding chapter we have ſhown, that the deſire of happineſs is inherent in man. It was even to ſupply the place of this irreparable loſs, that he imagined the goddeſs Hope: let us at the ſame time remark, that the poets, in deſcribing the golden age, are more careful to paint the innocence and primitive virtue which reigned upon the earth, than the abundance.

This will induce us to believe, that they owed their deſcriptions to the dear remembrance of the moſt ſacred, the moſt ancient, and conſequently the beſt preſerved of all traditions, ſacred writ. To return to fabulous hiſtory. Saturn in gratitude for the kind reception he had experienced from Janus, and for having been admitted to a participation in his kingdom, endowed him with extraordinary prudence, to which he added the knowledge of

future events, and a perpetual remembrance of the paſt; which they wiſhed to expreſs, by repreſenting him with a double face: it is from thence he is called Bifrons.

To explain this fable. We learn from hiſtory, that Janus was repreſented with two faces, becauſe he governed two different people, and becauſe he divided his kingdom with Saturn. He likewiſe cauſed medals to be ſtruck with two faces, to ſhow that his dominions ſhould be governed by the joint councils of himſelf and Saturn.

THE MONTHS OF THE YEAR.

JANUS preſided over the year. He had twelve altars, to ſhew that it was compoſed of twelve months.

January was ſo called from his own name. The word February comes from *Februare*, to perform purifications: a ceremony which was practiſed this month in honour of the dead. March takes its name from the god Mars, whoſe deſcendant Romulus pretended to be, and under whoſe protection this prince had placed his warlike people.

April comes from *Aperire*, to open; becauſe in this month the earth opens her boſom, to pour

pour forth her riches. Some etymologiſts derive it from the Greek word *Aphrodite*, a ſurname of Venus, to whom this month was particularly conſecrated.

May is derived from *Majores*, ſignifying the eldeſt; becauſe it was conſecrated to perſons advanced in years; as June is from *Juniores*, the younger, becauſe it was conſecrated to youth.

July and Auguſt, take their names from the emperors, Julius Cæſar, and Auguſtus.

September, October, November, and December, are ſo called from the rank they occupy in the year.

Before the time of Julius Cæſar and Auguſtus, July and Auguſt, from the ſame reaſon, were called *quintilis*, the fifth, and *ſextilis*, the ſixth.

The year, as originally divided by the Romans, conſiſted only of ten months, and began with March and April; but Numa Pompilius added January and February, and made the year begin with the former of thoſe months.

CONCLUSION

CONCLUSION of the HISTORY of SATURN, and JANUS, with HISTORICAL COMPARISONS.

JANUS received divine honours, but neither Saturn nor he were ever ranked among the deities of the firſt claſs. Janus ſhould be reckoned among thoſe gods called indigetes.

He was repreſented with a wand in his hand, becauſe he preſided over the public ways. He likewiſe holds a key, becauſe he firſt invented doors. He had a temple erected to him by Numa Pompilius, which was open in time of war, and ſhut during peace, on which account he was regarded as the god of peace. It is worthy of remark, that this temple was only ſhut thrice by the Romans: under Numa, after the ſecond Punic war; and in the reign of Auguſtus, after the battle of Actium. The ſtatues of Janus frequently expreſs, with the right hand, the number three hundred, and with the left, ſixty, in alluſion to the extent of the year.

The invention of crowns, and boats, is attributed to him; he was likewiſe the firſt who ſtruck copper money. It ſeems, that it is to Janus, more than Saturn, we ſhould attribute the

the mild and ſalutary laws which procured their reigns the appellation of the golden age.

This prince quitted Perrhæbea a town of Theſſaly, about a hundred and forty ſix years before the taking of Troy. He came by ſea into Latium, and ſome of his medals, upon which may be ſeen the prow of a ſhip, are a proof of his maritime courſe. When he arrived in Latium the inhabitants of that barbarous country lived without laws, and almoſt without religion.

This prince ſoftened the ferocity of their manners, aſſembled them in towns, and gave them laws. It is probable that he brought with him ſome remembrance of the firſt ages of the world. He made them ſenſible of the charms of innocence, and the great advantages ariſing from the practice of juſtice. He contraſted the picture of happineſs with that of the miſeries attendant on ignorance and barbarity; he, in ſome meaſure, conſtrained them to be happy, and when ſucceſs had crowned his efforts, gratitude raiſed altars to his memory.

Janus, as he is repreſented by the poets in their deſcription of the golden age, was too good, too generous, to refuſe an aſylum to the unfortunate Saturn, when dethroned by Jupiter.

He did more than receive him with hoſpitality, he wiſhed to divide his kingdom with him;

him; but jealous of preſerving thoſe laws, cuſtoms, and that mild government, which conſtituted the happineſs of himſelf and ſubjects, he did not admit him to a participation of his power, till he was convinced that his method of governing would be entirely conformable to his own.

Such is the deſcription of that time, ſo celebrated among the Greeks.

If we are aſtoniſhed to ſee Saturn, both in heaven and on earth, occupy a rank ſuperior to his benefactor Janus, who was the real reſtorer of the golden age; we muſt attribute it to the brilliant reputation of his ſon Jupiter, who became the firſt and moſt powerful of all the pagan deities.

We ſhall ſee the hiſtory of that god ſhortly.

The reputation of Saturn grew ſo famous in Latium, that the mountain, afterwards named the Capitoline Hill, was called Saturninus; and we find in Dionyſius Halicarnaſſus, and Juſtin, that all Italy was, from him, called Saturnia.

The ancient ſtatues of Saturn wear chains, in remembrance of thoſe with which his ſon loaded him; they were taken off during his feaſts, the better to ſhew that his reign had been that of happineſs and liberty. He is frequently repreſented under the form of an old man,

man, armed with a ſcythe, to imply that he preſided over the times and ſeaſons.

When under this form, he was called Chronos, or Time.

HISTORY OF CYBELE.

THOUGH Cybele be of the number of the terreſtrial deities, we ſhall give her hiſtory in this place, as ſhe was the wife of Saturn, and mother of Jupiter.

Cybele was generally regarded as the mother of the major part of the gods, which procured her the appellation of *Magna Mater*, the Great Mother.

She had ſeveral names; the moſt common are Dindymene, Idæa, and Berecynthia; they are derived from different mountains, where ſhe was more particularly worſhipped.

She was likewiſe called Ops, and Tellus, becauſe ſhe preſided over the earth, as Saturn her huſband did over heaven; and Rhea, derived from a Greek word, which ſignifies to flow, becauſe all things proceed from the earth.

Cybele is generally repreſented ſitting, to denote the ſtability of the earth; ſhe carries a drum or diſk, emblematical of the winds confined in

in the bowels of the earth; and wears upon her head a crown, formed with towers: her figure is that of a maſculine woman; and, the better to expreſs the fertility of the earth, ſhe appears in the laſt ſtate of pregnancy.

She has keys in her hands, to ſhew, that during winter, ſhe preſerves in her boſom the ſeeds of every kind of fruit; laſtly, her temples were round, in imitation of the orbicular form of the earth.

The feaſts of Cybele were called Megaleſia, and her prieſts Galli, from a river of Phrygia.

It is pretended, that as ſoon as they had drank the waters of this river they were ſeized with ſuch a frenzy, that they gave themſelves wounds with ſwords, which procured them, according to ſome authors, the name of Corybantes, which ſignifies to ſtrike. But we ſhall ſee it may probably be aſcribed to another origin.

Theſe prieſts are ſometimes ſtiled Curetes, from the iſland of Crete, where they brought up Jupiter; and Dactyli, from a Greek word ſignifying finger, becauſe they were ten in number, like the fingers of the hand. The feaſts of this goddeſs were celebrated to the noiſe of drums, with frightful yells and cries.

At Rome ſhe had a temple, called Opertum, into which men were never admitted; and the feaſt of ablution, in honour of Cybele, was celebrated

celebrated there with great magnificence. During this feaſt, the ſtatue of the goddeſs was drawn in proceſſion upon a car, with great pomp; an immenſe retinue accompanied it to where the river Almon falls into the Tyber; when they arrived here, the ſtatue of the goddeſs was waſhed in the waters of the river.

This ceremony which took place on the 25th of March, was inſtituted in commemoration of the epoch, when the worſhip of Cybele was brought from Phrygia to Rome.

The Romans, having learned from the verſes of the Sybils, (of whom we ſhall ſpeak in the courſe of this work) that they were to honour Cybele, as being the mother of the gods, ſent a ſplendid embaſſy into Phrygia, to demand the ſtatue of the goddeſs, which was of black ſtone; the requeſt was granted, and it was tranſported by ſea, but as ſoon as it arrived at the mouth of the Tyber, the veſſel ſtopped, and every effort to make it advance was in vain.

The oracle, or the book of the Sybils, was again conſulted, and returned for anſwer, that a virgin alone could have the power of bringing it into port. The deſire of pleaſing is always dangerous when imprudently indulged without reſtraint; it had till then had too much ſway over the young and beautiful Claudia; doubts injurious to her honour began to ariſe, and in vain did ſhe ſhed tears

tears of ſorrow, and remorſe, at ſeeing her reputation blaſted.

Being informed of the anſwer of the oracle, ſhe earneſtly ſolicited to undergo this trial; it was granted, and ſhe appeared in the midſt of the Roman people, decked in all her beauty. Her demeanour, at once full of modeſty and dignity, ſhowed her to be ſuperior to all fear; ſcorning ſuſpicions which ſhe knew to be unfounded, and conſcious of her own innocence, with an audible voice, ſhe addreſſed a prayer to the goddeſs, and faſtening her girdle to the veſſel, it in an inſtant advanced without the leaſt oppoſition.

Hiſtory informs us that Cybele was daughter to a king of Phrygia; ſhe left her own country to go to Latium, where ſhe married Saturn. She was the firſt who fortified the walls of cities with towers, which is the reaſon of her being repreſented with a crown of towers upon her head. Cybele, before ſhe was deſtined for the wife of Saturn, had ſeen Atys, a young Phrygian, whoſe love ſhe ſought, but he preferred the nymph Sangaris, daughter of Sangar, king of Phrygia. This fable tells us, that the goddeſs revenged herſelf upon Atys, in the perſon of Sangaris; her life was attached to that of a tree, which being cut down, the nymph periſhed.

Atys in deſpair became furious; his frenzy led him into the mountains of Phrygia, where he ſtabbed himſelf

himſelf with a knife; he was at the point of death, when Cybele, having compaſſion upon a mortal whom ſhe had ſo tenderly loved, changed him into a pine, which tree was conſecrated to her ever after.

This fable of Atys and Sangaris, is founded upon the circumſtance of Midas king of Peſſinus having promiſed his daughter in marriage to the young Atys; Cybele learning ſhe had a rival, aſſembled her troops, haſtened to Peſſinus, and entered the city by cutting down the gates; Atys endeavoured in vain to reſiſt this attack; he was dangerouſly wounded, and Sangaris died of grief and deſpair.

All that we can learn from hiſtory, reſpecting the birth and name of Cybele, is, that ſhe was expoſed the moment ſhe was born, without aſſigning any cauſe, or informing us how ſhe came to be known by her father, the king of Phrygia. She was called Cybele, from the name of the mountain upon which ſhe was found expoſed.

Some etymologiſts think this name derived from an Hebrew word, which ſignifies to bring forth with ſorrow, and that the tradition of Eve's being condemned to bring forth in ſorrow is concealed under this fable.

The worſhip of Cybele, and of the earth, is extremely ancient; many authors aſſert, that Cadmus firſt brought it into Europe.

They ſay that Dardanus, (who was contemporary with Cadmus) after the death of his brother Jaſon, came with Cybele his ſiſter in law, and Corybas his nephew into Phrygia, where they introduced the myſterious rites of the earth and the mother of the gods; that Cybele gave her name to this goddeſs, and that her prieſts were called Corybantes, from Corybas. Such appears to be the origin of the worſhip of the earth, which, with other ceremonies of the Egyptians, ſpread firſt into Syria and Phœnicia, and afterwards into Phrygia, which is a part of Aſia Minor, from whence it was imported into Greece and Italy. The name of Veſta Priſca, or Veſta Tellus, is frequently given to Cybele, but ſhe muſt not be confounded with the ſecond Veſta, daughter of Saturn, who was the goddeſs of fire, and preſided over virginity. We ſhall now give her hiſtory.

OF THE VESTALS, AND OF VESTA, GODDESS OF FIRE AND VIRGINITY.

NUMA POMPILIUS raiſed an altar to Veſta, daughter of Saturn, and inſtituted thoſe celebrated prieſteſſes who bore the name of Veſtals. At firſt they were only four in number, but were afterwards increaſed to ſeven.

The

The Roman virgins deſtined for the ſervice of Veſta, were choſen between the age of ſix and ten years. Their birth muſt be without ſpot, and their bodies without blemiſh.

The time of their conſecration to Veſta laſted thirty years, during which they were vowed to virginity, and it was not till after this term that they were free from their prieſthood, and at liberty to marry.

During the firſt ten years they were inſtructed in the duties of their office, practiſed it during the ſecond ten, and in the ten laſt years inſtructed the novices.

The principal employment of the veſtals conſiſted in conſtantly maintaining the ſacred fire which burnt in honour of Veſta.

Every year during the kalends of March, this fire was renewed by the rays of the ſun.

Of ſo much importance was the preſervation of the ſacred fire conſidered, that when it happened to expire, all public games were interdicted till the crime ſhould be expiated. This event was the ſubject of general mourning; it was conſidered as the moſt melancholy preſage. Every eye attentively ſought the cauſe of this public calamity, ſuſpicions of every ſort were entertained, and ſometimes they fell upon the veſtals. It was difficult to elude reſearches, and if one of them

had violated her vows, nothing could ſave her from death; ſhe was buried alive.

It was on an occaſion of this kind, that Emilia one of the veſtals being ſuſpected, threw her veil upon the ſacred aſhes, which immediately rekindled.

Æneas is ſuppoſed to be the original inſtitutor of the veſtals, and Numa Pompilius only the reviver of them. The common opinion was, that beſides the ſacred fire, the temple of Veſta contained the palladium, the houſehold gods, and other images, which the pious Æneas had ſaved from the ruins of Troy and brought with him into Italy.

Theſe precious depoſits were looked upon as neceſſary to the preſervation of Rome, and it was to ſave them that Cecilius Metellus precipitated himſelf into the flames, when the temple of Veſta was on fire, whilſt the timid prieſteſſes fled in every direction.

The Romans rewarded this generous action, by raiſing a ſtatue to him, in the capitol, bearing an honourable inſcription.

It is certain that the worſhip of Veſta and of fire was brought from Phrygia by Æneas, and the Trojans that accompanied him, but the Phrygians themſelves originally received it from the Eaſt. The Chaldeans held fire in great veneration, and regarded it as a deity.

JUPITER.

JUPITER.

WHEN we wiſh thoroughly to inveſtigate the idea which the Pagans entertained of this firſt of gods, we are terrified at the attempt. The generality of their philoſophers ſuppoſed Jupiter to be the pureſt air, the æther, and Juno, his wife, the groſſer air which ſurrounds our globe.

Thoſe who looked upon him as an animated god, as one of thoſe men whoſe great exploits had procured him divine honours, did not heſitate to contradict themſelves in the moſt palpable manner, by attributing to him the baſeſt actions and the blackeſt crimes.

Sometimes they deſcribe him as abſolute ſovereign of gods and men, as the principle of all juſtice; and not unfrequently as the weakeſt and moſt criminal of men. What idea of the divinity had then theſe Greeks and Romans, of whoſe boaſted delicacy of ſentiment we hear ſo much?

What renders the hiſtory of Jupiter ſtill more obſcure, is, that there were ſeveral of the name, and all their different actions were attributed to him, who was king of Crete, as being the moſt generally known.

The ancients are by no means agreed concerning the number of Jupiters. Diodorus Siculus

reckons two; the firſt a prince of the family of Atlas; the ſecond, conſiderably more famous, was his nephew and king of Crete, who extended the limits of his empire to the extremities of Europe and Africa.

Cicero counts three; the firſt born in Arcadia, was the ſon of Æther, and father of Proſerpine and Bacchus; the ſecond was ſon of Cœlus, and father of Minerva, who, according to Cicero, was the firſt that engaged in war. The third was ſon of Saturn; born in the iſland of Crete, where his tomb was formerly to be ſeen. The name of Jupiter is conſiderably more ancient than Cicero and Diodorus appear to think. The firſt of all is the Jupiter Ammon of the Lybians. There is reaſon to believe this Ammon was Ham himſelf, whom his ſon Myſraim, or Meſtraim, raiſed to the rank of a divinity. It is well known, that this patriarch and his family went to ſettle in Egypt, which in ſcripture is called the land of Meſraim, or Ammon, or Noammon.

Jupiter Serapis, worſhipped in the ſame country, is alſo very ancient.

Jupiter Belus, mentioned by Herodotus, was the Jupiter of the Aſſyrians. According to the ſame author Heaven was the Jupiter of the Perſians. The Greeks, on the contrary, looked upon Cœlus, or Uranus, as the grand-father of Jupiter.

Among

Among the number of the moſt ancient Jupiters, ſhould be ranked that of Thebes in Egypt: ſince, according to the laſt-mentioned author, it was a prieſteſs of this god who brought the firſt oracle into Greece.

The Scythians had their Jupiter. Each nation gave him a particular name.

The Ethiopians called him Aſſabinus. The Gauls Taranus. The inhabitants of the Lower Nile Apis. The Arabians Chronos. The Aſſyrians Belus, or Zeus.

We ſhall not give a complete liſt of all theſe names, nor the hiſtory of thoſe who bore them; ſince, according to Varro, their number amounted to three hundred. In the firſt ages of the world, the majority of kings took this name; which cuſtom did not ceaſe till after the taking of Troy.

This is the reaſon why ſo many different countries boaſted the honour of having given birth to Jupiter, and almoſt all brought ſome proof in ſupport of their aſſertion. We ſhall diſtinguiſh thoſe who were the moſt famous.

He who carried off Europa, is Jupiter Aſterius, father of Minos, king of Crete, and was contemporary with Cadmus, about 1400 years before the Chriſtian æra.

He who eſpouſed the daughter of Atlas, lived

about a hundred and forty years before the capture of Troy.

He who entered into the tower of Danae was Jupiter Prætus, uncle to that princeſs.

He who was the father of Hercules, lived about 70 years before the taking of Troy.—Laſtly,

He who had by Leda the two Dioſcures, Caſtor and Pollux, lived much about the ſame epoch.

It would be uſeleſs to give the hiſtory of all that have borne this name. It is probable that the events of all their different lives have been united to furniſh materials for the hiſtory of one ſingle Jupiter.

We ſhall content ourſelves, therefore, with explaining what Mythology has thought proper to preſerve, and leave it to the reſearches of the learned to determine the difference between theſe ſeveral gods.

The hiſtory of Jupiter being found continually mixed with that of the other gods; we think it indiſpenſably neceſſary to give it with its principal particulars, we ſhall in conſequence relate what we find recorded of him in fiction, and ſhall afterwards cite what is tranſmitted to us by tradition and hiſtory. We ſhall recount the names by which he was moſt commonly diſtinguiſhed, the manner in which he was repreſented, and the worſhip which was paid to him.

By

By treating his hiſtory thus largely we ſhall conſiderably facilitate that of the other gods, and enable the reader to form a more diſtinct idea of Mythology in general.

FABULOUS HISTORY OF JUPITER.

THE ſtory of Saturn and Cybele has already made us acquainted with the birth of this god. Cybele after having preſented the ſtone, called Abdir, to Saturn, which he immediately devoured, confided the care of Jupiter's infancy to the Curetes, and it was to prevent his cries from being heard that they danced ſtriking their ſhields with their lances.

Saturn, before the birth of Jupiter, had already devoured Veſta his eldeſt daughter, Ceres, Juno, Pluto, and Neptune.

Rhea finding herſelf pregnant with Jupiter, ſaved him in the manner we have juſt related; and had him afterwards ſecretly tranſported into the iſle of Crete, where he was concealed in a cave called Dicte; and two nymphs of the country, Adraſta and Ida, otherwiſe called Meliſſæ, took charge of his infancy, and the milk of the goat Amalthea nouriſhed him.

As

As ſoon as Jupiter arrived at years of maturity he aſſociated with Metis, a name which ſignifies Providence, that is to ſay, from that time he diſplayed great prudence. Metis adviſed him to give his father a drink, which made him caſt up the ſtone Abdir, and immediately all the children which he had devoured were reſtored to life. It is here neceſſary to remind the reader of the explanation we gave in the hiſtory of Saturn, of the Phœnician word Balah, which ſignifies either to confine, or to devour. We ſhall then perceive that Jupiter, by his prudence, found means to deliver his brothers and ſiſters from priſon, who combined to make war upon their father Saturn, and the Titans his relations.

After this war, which laſted ten years, Terra foretold to Jupiter, that he ſhould gain a complete victory over his enemies, provided he could ſet at liberty thoſe Titans, whom his father held confined in Tartarus, and could engage them to take part in his cauſe.

He undertook this dangerous adventure, killed Campe who guarded the priſon, and delivered his relations.

It was then that the Cyclops—of whom we ſhall ſpeak hereafter—furniſhed Jupiter with thunder, which has ever ſince been his common ſymbol; at the ſame time they gave Pluto a helmet, and Neptune a trident.

With

With theſe arms they vanquiſhed Saturn, whom Jupiter treated as Saturn had treated his father Uranus. He precipitated him into the loweſt gulph of Tartarus, with the Titans, where they were guarded by Hecatonchires, giants, who had an hundred hands. It was after this victory that the three brothers, ſeeing themſelves maſters of the univerſe, divided it amongſt them.

Jupiter had Heaven for his part; Neptune the Sea; and Pluto the Infernal Regions.

EXPLANATION OF THE DIVISION OF THE WORLD.

Before we proceed any further in the fabulous hiſtory of Jupiter, we ſhall give the manner in which the learned explain this celebrated diviſion of the world.

They almoſt all agree in regarding it as a confuſed tradition of the beginning of the world, nearly the ſame as related in the book of Geneſis. Noah, ſay they, divided the earth amongſt his three children, Shem, Ham, and Japhet.

Africa became the portion of Cham; and there is great probability that it was he, who was afterwards known under the name of Jupiter; for in Egypt there was a city conſecrated to his honour.

Beſides

Beſides, the names of Cham or Ham bear great affinity to that of Ammon, ſo celebrated in Africa. Japhet, ſecond ſon of Noah, had for his ſhare all the maritime parts of Aſia, with the Archipelago and Europe, which cauſed him afterwards to be accounted god of the ſea. Shem, third ſon of Noah, had the reſt of Aſia; where the worſhip of fire became almoſt general, which occaſioning conflagrations that conſumed ſeveral cities, procured him the appellation of god of the infernal regions. We ſhall again return to this diviſion, when we have related what hiſtory has preſerved concerning Jupiter.

CONTINUATION OF THE FABULOUS HISTORY OF JUPITER.

THE Titans and giants having reſolved to revenge themſelves upon Jupiter, undertook to beſiege him, even in heaven, that is, upon Mount Olympus, where he generally reſided.

For this purpoſe they piled the mountains Oſſa and Pelion upon each other.

Jupiter, terrified at the ſight of ſuch formidable enemies, called all the gods and goddeſſes to his aſſiſtance. The firſt who came was Styx, daughter of Oceanus and Thetis, accompanied by her

children, Victory, Power, Emulation, and Strength. Jupiter was ſo pleaſed with her diligence that he decreed, that every oath made in the name of the goddeſs Styx—who was afterwards confounded with one of the rivers of hell—ſhould be held ſacred even by himſelf. The conſequence of violating this oath, was the forfeiture of their divine privileges for a century.

The giants, ſons of Cœlum and Terra, were of a monſtrous ſize, and proportionate ſtrength. Their aſpect was fierce and terrible, and their lower parts reſembled that of a ſerpent. Their general reſidence was in the Phlegrean plains. In the aſſault which they made upon heaven, they threw enormous rocks and flaming trees.

The moſt formidable of them were Porphyrion and Alcyoneus: the latter was to be immortal as long as he ſhould remain in the place of his nativity.

What moſt terrified Jupiter was a prediction, that the giants could neither be vanquiſhed nor ſlain, unleſs ſome mortal came to the aſſiſtance of the gods.

Jupiter in conſequence forbade Aurora, the Sun, and Moon, to appear and diſcover his deſigns; he prevented the Earth, who wiſhed to ſuccour her children; and by the advice of Pallas invited Hercules, to come and aſſiſt him.

This hero, with his arrows, ſeveral times overthrew the terrible Alcyoneus, but he receiving freſh

freſh vigour every time he touched the earth, Pallas ſeized him by the middle of the body, and tranſported him beyond the moon, where he expired.

In the mean time, Porphyrion attacked at once Hercules, and Juno; but, ſurpriſed at the beauty of the goddeſs, he ſuſpended his ſtroke a moment to gaze at her, and was immediately ſtruck dead by the thunder of Jupiter, and the arrows of Hercules.

Epialtes, and Otus his brother, ſons of Alæus and Iphimedia, who were ſurnamed the Aloides, attacked the god of war; the former was diſabled from the fight, by having his eyes pierced with the arrows of Apollo and Hercules. Eurytus daring Hercules to the combat, was killed by that hero with an oaken club; whilſt Vulcan, with a red hot iron bar, brought Clytius to the ground. Enceladus ſeeing the gods victorious, was going to fly, but Minerva ſtopped his courſe, by overwhelming him with the iſland of Sicily. Polybotes, purſued by Neptune, fled acroſs the ſea, and had juſt reached the iſland of Cos, when that god tearing up part of it, threw it upon the body of the giant, which formed a new iſland of the name of Nyſyros.

Minerva, on her part, having vanquiſhed the giant Pallas, flayed him, and wore his ſkin as her armour. Mercury, who had on the helmet of

Pluto, killed the giant Hippolytus; Diana, Gration; and the Fates ſlew Agrius and Thaon. The Earth enraged at this victory, redoubled her efforts, and poured from her boſom the dreadful Typhon, who alone was more formidable to the gods than all the other giants collectively. His head reached heaven; he was half man, and half ſerpent; the ſight of this monſter ſo terrified the gods, who were come to the aſſiſtance of Jupiter, that they fled from heaven, and took refuge in Egypt.

This retreat having conſiderably weakened the party of Jupiter, gave occaſion to the ſtory that Typhon had cut off the hands of that god with his own weapon, a ſcythe of adamant. This terrible enemy allowing the gods no reſpite, purſued them into Egypt, where they metamorphoſed themſelves into different animals; Apollo into a crow, Bacchus into a goat, Diana into a cat, Juno into a cow, Venus into a fiſh, and Mercury into a ſwan; which means, that they embarked on board veſſels, carrying theſe different figures at their prows.

Typhon having deprived Jupiter of his hands and legs, with the diamond ſcythe, carried him into Sicily, and confined him in a cave, under the guard of a monſter, half woman and half ſerpent.

Mercury and Pan, having eluded the vigilance of his keeper, reſtored Jupiter his hands and feet, that is, ſet him at liberty; and this god, having mounted

mounted a chariot drawn by flying horſes, purſued Typhon with his thunder, to the fartheſt part of Arabia; from thence he drove him into Thrace, where the giant having torn up a mountain, whirled it at Jupiter, who drove it back upon him with a thunder bolt; at laſt Typhon having fled into Sicily, was there whelmed by Jupiter under mount Etna. Earthquakes, ſays the fable, are the efforts of Typhon to diſengage himſelf from the mountain which oppreſſes him.

After the defeat of the Titans, and giants, Jupiter devoted the whole of his attention to the government of the univerſe, and the happineſs of mankind.

Heſiod ſays, that Jupiter was married ſeven times. His wives were Metis, Themis, Eurynome, Ceres, Mnemoſine, Latona, and Juno, who appears to have been the laſt, and moſt celebrated.

By theſe he had a great number of children; he had likewiſe ſeveral by mortals, with whom he frequently formed attachments. Though all thoſe who are mentioned in fabulous hiſtory do not belong to the ſame Jupiter, yet we ſhall give the account of them as we find it there, as they ſo repeatedly occur among the demi-gods and heroes.

Metamorphoſed into a ſwan, he had by Leda, Caſtor and Pollux. By Europa, daughter of Agenor, he had Minos, and Radamanthus. By Caliſto,

Caliſto, Arcas. By Niobe, Pelaſgus. By Sardane, Sarpedon and Argus. By Alcmena, the wife of Amphitrion, Hercules. By Antiope, Amphion and Zetes. By Danae, Perſeus. By Iodame, Deucalion. By Carne, the daughter of Eubulus, Britomarte. By the nymph Schytinide, Megara. By Protogenia, Æthilius, father of Indymion, and Memphis, who afterwards eſpouſed Lydia. By Toredea, Arceſilaus. By Ora, Colax. By Cyrnos, Cyrneus. By Electra, Dardanus. By Thalia, the gods Palices. By Garamantis, Iarbas, Philea, and Pilumnus. By Ceres, Proſerpine. By Mnemoſyne, (for whom he metamorphoſed himſelf into a ſhepherd) the Nine Muſes. By Juno, Mars. By Maia, daughter of Atlas, Mercury. By Latona, Apollo, and Diana. By Dione, Venus. By Metis, or Providence, Minerva, goddeſs of wiſdom. By Semele, daughter of Cadmus, Bacchus.

We ſhall not be ſurpriſed at this long liſt of children, when we reflect, that many different characters have borne the ſame name.

The Cretan Jupiter, being the moſt celebrated of all, has principally engaged the attention of the poets, and ancient authors.

In his hiſtory they have united whatever was remarkable in that of all others of the name.

HISTORY OF JUPITER AND THE TITAN PRINCES.

THE following hiſtory is principally taken from Diodorus, who extracted it himſelf from Evhemerus. Father Pezron has proved its authenticity in the cleareſt manner, by collecting in ſupport of it all the ſcattered paſſages which we meet with in ancient authors.

The Scythians, deſcendants of Magog, the ſecond ſon of Japhet, eſtabliſhed themſelves firſt in the northern provinces of Upper Aſia. Dividing afterwards into different branches, ſome went to ſettle in Margiana, Bactria, and the moſt eaſtern parts of Sogdiana, whilſt others directed their courſe towards Iberia, and Albania, between the Caſpian and Euxine ſeas.

Becoming too numerous for the country which they inhabited, they went in ſearch of new abodes. Armenia, according to Strabo, was the firſt place they took poſſeſſion of; they afterwards advanced into Cappadocia, and directing their courſe always towards the weſt, they fixed their reſidence in the countries watered by the Thermodon and Iris, where they built the city Acmonia, ſo called from Acmon ſon of Phanes their leader.

The

The deſire of conqueſt led Acmon into Phrygia, where he built another city, likewiſe called Acmonia; and after making himſelf maſter of Phœnicia and Syria, died, in conſequence of having over fatigued himſelf in the chace.

He was ranked among the gods, by the name of the Moſt High.

Uranus, which ſignifies in Greek, heaven, the ſon and ſucceſſor of Acmon, eſpouſed Titœa, or the earth, and had by her ſeveral children, who from their mother were called Titans, a name ſo celebrated in ancient hiſtory, and which cauſed them to be regarded as the offspring of the earth.

Theſe princes exceeding in ſtrength and ſtature the common race of men, were called giants; and from thence the Titans and giants have frequently been confounded together, though it is neceſſary to make a clear diſtinction between them.

Uranus was ſo called by the ancients, only becauſe he applied himſelf cloſely to the ſtudy of aſtronomy. His deſcendants, dextrous in availing themſelves of whatever might exalt their illuſtrious family, ſeized the opportunity offered by the names Uranus and Titœa, to report that they were the children of heaven and earth.

Uranus ſo far ſurpaſſed his father Acmon, and his predeceſſors, that he ſeems almoſt to have

effaced from the memory of poſterity, the names of thoſe from whom he was deſcended. This prince paſſed the Boſphorus, carried his arms into Thrace, and conquered ſeveral iſlands, among others that of Crete, the government of which he gave to one of his brothers whoſe male children were called Curetes. Uranus afterwards invaded the other provinces of Europe; penetrated even into Spain, and paſſing the ſtraits which ſeparate that country from Africa, he over-ran the coaſts of that part of the world; from whence returning, he directed his courſe towards the north of Europe, and reduced the whole country to ſubjection.

Uranus had ſeveral children, Titan, Oceanus, Hyperion, Japetus, Chronos, or Saturn; when arrived at manhood, they conſpired againſt their father, but were all overcome and thrown into priſon, except Oceanus, who had not engaged in the plot.

Saturn being releaſed by his mother Titœa, liberated his brothers, who having in their turn ſeized their father Uranus, out of gratitude conferred the kingdom upon their deliverer Saturn. Not long after however ſymptoms of jealouſy and diſcontent appeared among ſome of them, but theſe were quickly ſuppreſſed; Saturn now met with no more reſiſtance, and Uranus reduced to the condition of a private individual, died of grief.

Saturn ſeeing himſelf maſter of a vaſt empire, eſpouſed his ſiſter Rhea, and with the title of king, aſſumed the crown and diadem.

Uranus, when dying, and Titœa enraged at the conduct of their ſon Saturn, told him that his own children would one day treat him in the ſame manner that he had treated his father. Terrified at a menace and a reproach which he was conſcious of having ſo juſtly deſerved, Saturn regarded this as a prediction, and to avoid its effects, cauſed all his children to be confined, without any diſtinction of ſex.

Rhea, afflicted beyond meaſure at this cruelty, had the addreſs to ſave Jupiter, and ſent him from Arcadia, where he then was, into Crete, where his uncles, the Curetes, brought him up in the receſſes of mount Ida.

Such is the origin of the fable which repreſents Saturn devouring his children, and that of the ſtone which was preſented to him for Jupiter; a fable explained by the ambiguity of the Phœnician word *Balah*. In the mean time, the Titans who beheld the grandeur of Saturn with a jealous eye, revolted from him, and ſeizing his perſon, committed him to cloſe confinement.

Jupiter, at that time very young, but of intrepid courage, quitted the iſle of Crete, defeated the Titans, delivered his father, re-eſtabliſhed him on his throne, and returned home victorious.

Saturn after this reigned ſeveral years, but age, and the remembrance of his own conduct towards his father Uranus, rendering him ſuſpicious, he conſulted the oracle, which returned for anſwer, that he had every thing to fear from the youngeſt of his children.

From that time he endeavoured by every method to get rid of Jupiter: he laid ſnares for him which the latter conſtantly eſcaped. At laſt, ſeeing himſelf every day expoſed to new dangers, the young prince thought ſeriouſly of defending himſelf. Soon after this, Saturn came into Crete, of which he was ſovereign, in purſuit of his ſon; but thoſe whom he had appointed to govern it, taking part with Jupiter, he was obliged to retire with precipitation into that part of Greece called afterwards Peloponneſus.

Jupiter followed him, and Saturn being defeated was obliged to fly for refuge into Italy, where he was favourably received by Janus.

The Titans, at that time ſcattered over all Greece, alarmed at the power of the new conqueror, and being ſolicited by Saturn, aſſembled troops and offered him battle; but being defeated, they fled with Saturn into the fartheſt parts of Spain.

Jupiter, having firſt delivered his brothers and ſiſters, purſued the Titans to their place of retreat, and gave them a ſecond defeat, in the vicinity of

of Tarteſſus, which terminated this war, after it had laſted ten years.

Saturn, ſeeing himſelf no longer ſecure, in a country of which his ſon was maſter, paſſed into Sicily, where he experienced the fate predicted by his expiring father, and died of grief.

It was from this period that the reign of Jupiter began. His real name was Jou, that is young, to ſhow that he was the laſt of Saturn's children, and, at the ſame time, that he gained great reputation during his youth. In the courſe of time, Pater, or Father, was added to it, from whence was formed Joupater, and Jupiter.

Becoming maſter of a mighty empire, he eſpouſed his ſiſter, called by the Romans Junó, and by the Greeks Hera, or Miſtreſs. The name of Jovis was likewiſe given to Jupiter, and the word Father was added, to expreſs that he was ſovereign of the gods.

Finding it impoſſible to govern alone ſuch extenſive dominions, he appointed governors to aſſiſt him.

Diodorus Siculus informs us, that Atlas governed the frontiers of Africa, and became ſo famous there, that he gave name to the chain of mountains extending to the ſea: this name they ſtill retain. And for the ſame reaſon, that part of the ſea, which waſhes theſe mountains, was called the Atlantic Ocean. We likewiſe learn, from

ancient authors, that Pluto was governor of the weſtern parts of the empire of the Titans, of the Gauls, and of Spain, which we ſhall ſpeak of in the hiſtory of that god.

After the death of Pluto, the government was given to Mercury, who acquired great reputation, and became the principal divinity of the Celts.

The hiſtory of the other governors we are ignorant of. It is only known that Jupiter reſerved for himſelf the Eaſt, Greece, the Grecian Iſles, and that part of Aſia from whence his anceſtors proceeded.

It is eaſily perceived, without doubt, that theſe traditions, and hiſtorical fragments, make no mention of the partition of the world among the three brothers: on the contrary, it appears that Jupiter remained ſole maſter of the empire, and only beſtowed governments upon his brothers. But we muſt obſerve, that the Greeks having no authentic hiſtory to direct them, their poets were able to give ſcope to their imaginations: they conſulted their moſt ancient traditions, and it was probably the remembrance of the diviſion of the world, among the three ſons of Noah, by which they were guided, in aſſigning the empire of each god. We muſt alſo add, that the diviſion of the world between Jupiter, Neptune, and Pluto, was not univerſally admitted among the ancients,

ancients. England poſſeſſes a valuable monument which proves this difference of opinion, and throws great light upon this diſputed point.

At London, in the collection of Mr. Townly—which is one of the richeſt, and moſt beautiful in the world—is an antique ſtatue of Jupiter, which repreſents this god holding thunder, the ſymbol of the ſovereign of Heaven, in his right hand; in his left a trident, ſymbol of the god of the Sea; and by his ſide is a Cerberus, ſymbol of the god of Hell.

This precious remnant of antiquity, which is in good preſervation, agrees perfectly with the hiſtorical account juſt mentioned. The ancients who have written the hiſtory of Crete, ſpeak highly in praiſe of the courage, prudence, juſtice, and civil and military virtues of Jupiter. The whole of their works are no longer extant; but the Greeks have tranſmitted to us ſome fragments of them. They ſay he was an excellent legiſlator, that his laws were juſt, and, by his care, duly enforced. He exterminated the robbers who infeſted Theſſaly; and wiſhing to have a place of defence there, he built it upon Mount Olympus, which occaſioned the poets to ſay, that he inhabited heaven.

The place of our nativity, the ſeat of our infant days, are always particularly dear to us. Whence

Whence proceeds this charm? Is it not becau they recal to our minds the care that was b ſtowed upon us, at a time when we were much in need of it? And does it not ſeem though Providence, by this pleaſing partialit has wiſhed to impreſs us with a ſtrong ſenſe that firſt of all obligations, gratitude? Th cares of the empire of the world did not pr vent Jupiter from frequently viſiting the iſland Crete: there he enjoyed repoſe; happy, had h not ſullied the glory of his illuſtrious actions b an immoderate propenſity to pleaſure. It is t this defect we muſt attribute that multitude criminal, and frequently ridiculous, intrigue which have been handed down to us, under th diſguiſe of his different metamorphoſes. The ſo far alienated the affections of Juno his wif that ſhe engaged in a conſpiracy againſt him which was defeated by Jupiter as ſoon as diſcc vered. This was the laſt of his exploits. Wor out with age, he retired to end his days in h favourite iſle of Crete, where his tomb was to b ſeen near Gnoſſus, one of the principal cities c the iſland, with this inſcription:

"Here lies Zan, who was called Jupiter."

He lived to the age of 120 years; 62 of whic he is ſuppoſed to have reigned after the defeat c the Titans, and the death of Saturn.

Hi

His funeral was performed by the Curetes his relations.

The empire of Jupiter had the fate common to great ſtates, whoſe ſplendour ſeldom ſurvives the ſovereign by whom they were erected. After his death it was divided into ſeveral petty kingdoms, governed by a ſucceſſion of princes, the major part of whom are unknown; and what remains of their hiſtory is unworthy of relation.

The iſle of Crete was that portion of this empire which ſubſiſted longeſt; it was governed by Cres, ſon of Jupiter, after the death of his father.

An EXPLANATION of ſome of the FICTIONS contained in the HISTORY and FABLE of JUPITER.

WE ſhall content ourſelves with explaining the principal circumſtances, as they will ſerve to elucidate more clearly the hiſtory of Jupiter.

To comprehend the ſtory which ſays, that Jupiter precipitated his father into the infernal regions, we muſt obſerve, that the Greeks regarded the countries ſituated towards the eaſt as the moſt elevated part of the world; on the contrary, thoſe towards

towards the weſt were ſuppoſed to be the loweſt. This was ſufficient to furniſh matter for the fertile imagination of the Greeks. To the eaſtern countries they gave the name of heaven, and thoſe of the weſt, or the loweſt, they called hell.

It was in conſequence of this idea (as we ſhall ſee in the hiſtory of Pluto) that they placed the infernal regions in Spain, Italy, Epirus, or in the countries weſt of Greece.

The Titans having been forced to take refuge in Italy and Spain, the poets pretended that they were driven into the infernal regions. In the ſame manner, they gave the name of Tartarus to the Tarteſſus, a river of Spain; and the Titans having been vanquiſhed near this river, and partly drowned in its waters, they were ſaid to have been plunged into Tartarus; ſome of them again having been recalled from Italy and Spain, they were feigned to have been delivered from their infernal manſion.

They entered into a freſh conſpiracy with Saturn, but were conquered by Jupiter, who having purſued them to the fartheſt extremity of Spain, placed faithful valiant troops to guard the paſſages; which gave riſe to the fiction of the hecatonchires, or giants with an hundred arms.

In the ſame manner we muſt explain the fable of the god Neptune, who impriſoned the Titans in the ſea. This brother of Jupiter commanded his fleets, and making himſelf maſter of the ports of Spain,

Spain, ſo completely blocked up the Titans that they had no poſſibility of eſcaping.

We have ſaid, Jupiter exterminated the robbers who laid waſte Theſſaly.

They are deſcribed as formidable giants. Jupiter had built an impregnable fortreſs on mount Olympus, which the poets repreſented as heaven itſelf, and the efforts of his enemies to make themſelves maſters of it, are deſcribed by the fable of mount Oſſa heaped upon mount Pelion.

In the battle of the Titans, Polybotes is repreſented as overwhelmed by Neptune, under part of the iſle of Cos. This fable ſignifies, that the admiral purſued him to this iſle, and there ſlew him.

In one of the fables concerning the manner in which Jupiter was brought up in the iſle of Crete, it is ſaid that he was nouriſhed by doves.

This fable owes its origin to the Phœnician word *Himan* or *Heman*, which ſignifies equally prieſt and dove; this ambiguity was ſufficient to cauſe the prieſts, called Curetes, and doves to be confounded together.

The Curetes have acquired ſo great a reputation, that it is indiſpenſably neceſſary to give ſome account of them.

Antiquity carried its veneration ſo far as to raiſe altars and temples to their honour: the invention of

of forging iron, and other metals, is attributed to them; but ſcripture aſcribes it to Tubal Cain; however it is very poſſible that they were the firſt who introduced it into Greece; and upon the Parian marbles, now called Arundelian, we ſee recorded the event which gave the Curetes an opportunity of making this valuable diſcovery.

Their inſcriptions import, that a fire having broken out in the foreſt of mount Ida, either by lightning or ſome other accident, the intenſeneſs of the heat melted into a ſtate of fuſion a conſiderable quantity of iron, and other metals.

The Curetes perceived all the advantages that might be derived from this diſcovery, found means to repeat it, and applied it to their own purpoſes. The above mentioned monument informs us, that this event happened during the reign of the firſt Minos. The uſe which the Curetes made of their diſcovery was to employ metals in the fabrication of arms, different from thoſe commonly employed. It appears certain, that to one of theſe Curetes or Dactyli Idei, called the Idean Hercules, muſt be attributed the firſt inſtitution of the Olympic Games.

An hiſtorical fragment relates, that this Hercules, followed by three of his companions, quitted mount Ida, ſituated in the iſland of Crete, and came into Elis; it was there, that to commemorate

the war between Saturn and Jupiter, he inſtituted a courſe, and appointed as a reward for the victor a crown of olive.

After having thus eſtabliſhed theſe games, which afterwards became ſo famous, he raiſed an altar in Elis to Jupiter Olympus.

To the explanations we have already given, it is neceſſary to add, that Typhæus, or Typhon, repreſented as ſo formidable in the battle of the giants, is no other than the Typhon of the Egyptians.

THE MANNER IN WHICH JUPITER WAS REPRESENTED.

JUPITER was generally repreſented under the figure of a majeſtic man, with a venerable beard, ſeated on a throne. In his right hand he held the thunder, and in his left was ſeen victory and a ſceptre: at his feet was a large eagle with extended wings, in the act of carrying off Ganymede.

The upper part of his body was naked, the lower part clothed.

The throne by its ſtability denoted the ſecurity of his empire; the upper part of his body was uncovered, to ſhow that he was viſible to ſuperior beings,

beings, and to the celeſtial parts of the univer
and the long garments which covered the lov
part of his body, gave us to underſtand that
was inviſible to the earth, and to mortals; t
ſceptre and crown, were emblematical of the ir
ſiſtible force of his power; and the eagle with o
ſpread wings, was to expreſs that he was ſoverei
of the heavens, as the eagle is of the air.

Each people had their different method of repr
ſenting Jupiter. In the iſland of Crete he had
ears, ſignifying, ſaid the Cretans, that the God
the univerſe ought to hear no one in particul
but be equally favourable to all who implore l
aſſiſtance. The Lacedemonians gave him fo
ears, that he might receive prayers in whatev
direction they came. The figure of juſtice w
always placed by the ſide of this god. Thoſe
the hours and graces were likewiſe added,
ſhow, that he condeſcends at all times to liſten to t
ſupplications of mortals, is always juſt, and deligl
in doing good. Homer deſcribes Jupiter wi
black eyebrows, his head covered with clou
and ſhaking all Olympus with a nod; in his han
he holds the thunder; at his feet is the eagle; i
his ſide is reſpect and equity; before him are t
two cups of good and evil, which he diſtribut
at pleaſure to mankind. He adds, that this thu
der was compoſed of three portions of hail, thr
of rain, three of fire, and three of wind. Wi
the

theſe were intermixed terror, lightning, noiſe and wrath.

OF THE METAMORPHOSES OF JUPITER.

It would be impoſſible to give an exact account of all the metamorphoſes of Jupiter; we ſhall content ourſelves with mentioning one of the principal; to which we ſhall ſubjoin ſome of thoſe with which he either rewarded or puniſhed mortals. He aſſumed the form of an eagle, to carry off Ganymede, ſon of Tros, king of Troy, whom he appointed to ſerve the gods with nectar, in the room of Hebe goddeſs of youth. This metamorphoſis was not the only reaſon of his being repreſented with an eagle at his feet.

We learn from a mixture of fiction and hiſtory, that Periphas, king of Athens, engaged ſo much the affections of his people, that they wiſhed to adore him as Jupiter himſelf; that is, have no other ſovereign. The deity incenſed, was at firſt going to cruſh him with a thunderbolt, but contented himſelf with changing him into an eagle, on which he mounted when he traverſed the regions of the air.

This ſtory means, that Jupiter ſtripped him of his dominions, and gave him ſome employment in his court.

We likewiſe find in hiſtory, that Jupiter, before his departure from Naxos, in his expedition againſt the Titans, offered a ſacrifice on the ſea ſhore, and that whilſt he was paying his adorations to the gods an eagle was ſeen to fly towards him, and alight upon his head.

When Jupiter deſcended upon the earth, he ſeldom retained his divine attributes.

In one of his excurſions, he went to the houſe of Lycaon, a cruel prince of Arcadia, who put to death all ſtrangers that arrived in his dominions. Jupiter however made himſelf known to Lycaon, who wiſhing to prove the truth of his aſſertion, ſerved up to him the limbs of a gueſt whom he had killed. This crime was puniſhed inſtantaneouſly, the palace was reduced to aſhes by lightning, and Lycaon changed into a wolf, that he might ſtill retain under this form the marks of his original ferocity. In ſeeking the explanation of this fable, we find that Lycaon, a prince conſiderably inferior to Jupiter, frequently abuſed his power, and was guilty of enormous crimes: Jupiter, before he puniſhed him, wiſhing to be certified of the truth himſelf, went to the court of Lycaon, and finding the complaints but too well founded, executed inſtant juſtice on the delinquent.

We have already ſeen, that Jupiter in his infancy was nouriſhed with the milk of the goat Amalthea. The fable tells us, that as a reward, he

he placed her with her two kids among the ſtars, where they formed the ſign Capricorn. It likewiſe ſays, that in acknowledgment for the care beſtowed on his infancy by the nymphs, he gave them one of the horns of the goat Amalthea, and to it added the property of producing whatever they ſhould deſire; whence it was called the horn of plenty.

It is eaſy to perceive that this faculty of producing every bleſſing, was nothing elſe but a promiſe to grant whatever they ſhould require; we muſt explain nearly in the ſame manner the horn of abundance which Hercules received from the river Achelous.

The fable relates, that this river becoming the rival of Hercules in the affections of the nymph Dejanira, ventured to engage him, and was vanquiſhed. Achelous metamorphoſed himſelf into a bull, and under this new form returned to the attack, but being thrown down and one of his horns torn off, he could not obtain the reſtitution of it, but by yielding to the conqueror the horn of plenty.

The hiſtory of that exchange is as follows: The river Achelous being much ſwelled by the rains, or the melting of the ſnow, overflowed its banks, and laid waſte the country.

Hercules to protect the crops from future ravages, cauſed dykes to be raiſed, which not

being ſufficiently ſtrong, were broken down by the torrent: however he found means to repair them, and formed ſome judicious canals which interſected, and by watering fertilized the lands.

The poets celebrated this meritorious act by inventing the fable of the exchange juſt mentioned.

To dwell longer on the hiſtory of Jupiter's metamorphoſes would be uſeleſs, as we ſhall find them interſperſed through the hiſtories of the gods, demi-gods, and heroes.

OF THE WORSHIP RENDERED TO JUPITER.

It cannot be doubted but the worſhip of Jupiter was the moſt ſolemn of any that was paid to the heathen deities: it was likewiſe the moſt diverſified, as each nation changed their religious ceremonies at pleaſure.

It appears certain that no human victims were offered to him, as they frequently were to his father Saturn. Of this the ſtory of Lycaon is an indubitable proof.

Theſe barbarous ſacrifices were not very common, and when Cecrops came to ſettle at Athens he aboliſhed them for ever.

The

The victims moſt commonly offered to Jupiter were a goat, a ſheep, or a white bull whoſe horns were gilt; frequently his offerings were only a little flour, ſalt, or incenſe. The oak and the olive were conſecrated to him.

The worſhip of this deity was almoſt univerſal, but he was by none more particularly honoured than by the Roman ladies. He had ſeveral temples at Rome, one of which, the moſt remarkable, was near the Capitol, and dedicated to Jupiter the Avenger.

He was repreſented with arrows in his hand, to ſhow that he was always ready to puniſh guilt.

He had three oracles much celebrated, that of Dodona, of Trophonius, and of Ammon in Lybia.

NAMES GIVEN TO JUPITER.

THE greater part of the names given to Jupiter are derived from the places where he was honoured, or from events which had occaſioned altars and temples to be raiſed to him. As it would be impoſſible to recount them all, we ſhall only mention the principal.

The titles generally beſtowed on this god were Optimus, Maximus; the beſt, the greateſt. Homer gives him the name of king Jupiter. Virgil

calls him the All Powerful. During the ides of June, the Romans celebrated his feaſt under the title of Jupiter the invincible; he was called Stator, becauſe he had ſtopped the flight of the Roman army; and Piſtor, in remembrance of the manner in which he had ſaved the capitol, when it was beſieged by the Gauls. Jupiter adviſed the garriſon to make bread with all the corn that remained, and throw it into the enemy's camp, for the purpoſe of making them believe that proviſions were in great abundance; this ſtratagem ſucceeded, and the ſiege was raiſed. He was called Dieſpiter, as being the father of light and day; Pluvius, for having granted rain in the time of a great drought; Hoſpitalis, becauſe he was the father of hoſpitality; Father of the gods, moderator, governor, to expreſs his ſovereignty over the gods; Maſter of tempeſts and winds, and frequently Serenus, becauſe he repreſented the æther; Capitolinus, from his temple in the Capitol; Olympius, Atabyrius, Dictæus, and Idæus, becauſe the mountains ſo called were conſecrated to him; Dodonæus, Trophonius, and Ammon, from his oracles; and Tonans, and Fulminans, from the thunderbolt. The Greeks ſometimes gave him the name of Egyptus, and Nilus, and he was then confounded with Oſiris. He was likewiſe termed Expiator, becauſe he abſolved the crimes of men.

Theſe are the principal names of Jupiter.

THE

THE HISTORY OF JAPETUS, PROMETHEUS, EPIMETHEUS AND PANDORA.

THESE princes being much celebrated, and of the family of the Titans, we ſhall place their hiſtory immediately after that of Jupiter.

Japetus, from whom the Greeks boaſt that they were deſcended, was the ſon of Titan, and father of Prometheus (a Greek name, ſignifying to foreſee the future), and Epimetheus (which ſignifies to remember the paſt).

Prometheus ſeeing that Jupiter had created man, endeavoured to imitate him, by forming ſtatues with clay, and attained ſo great a degree of perfection that they appeared almoſt animated. Minerva, the goddeſs of wiſdom, telling him that heavenly fire alone could give them life, the ambitious Prometheus conceived hopes of ſtealing this; he lighted a flambeau at the rays of the ſun, and as ſoon as he had communicated this celeſtial flame to his ſtatues, they became ſimilar to the work of Jupiter.

The ſovereign of the gods, to puniſh this theft, ordered Mercury to bind Prometheus upon mount Caucaſus, where a vulture was continually tearing

his liver, which growing as faſt as it was conſumed rendered his puniſhment eternal.

The other gods, jealous that Jupiter alone ſhould poſſeſs the power of creating man, united their talents to form a perfect woman. Minerva gave her wiſdom, Venus beauty, Apollo a knowledge of muſic, and Mercury eloquence.

This aſſemblage of perfections procured her the name of Pandora, a name derived from two Greek words, ſignifying all gifts.

Jupiter wiſhed to ſee her, and under pretence of likewiſe beſtowing ſome endowment upon her, gave her a box with orders to carry it to Prometheus. This prince, too wiſe and cautious not to perceive the danger of ſuch a meſſage, refuſed to receive Pandora, or open the box; but the imprudent Epimetheus, ſeduced by the beauty of Pandora, took her for his wife, and had by her a daughter named Pyrrha, who was afterwards married to Deucalion. Unable to reſtrain his curioſity, Epimetheus ventured to open the box given by Jupiter to Pandora, which containing every ſpecies of evil, they in an inſtant eſcaped, and diſperſed themſelves over the whole earth.

Epimetheus regretting too late his fatal curioſity, wiſhed to cloſe the box, but alas! it now contained only Hope, the laſt reſource of unhappy mortals. This deluge of woes produced the iron age.

This fable, the moſt beautiful of any tranſmitted

to

to us by the Greeks, reminds us too readily of the fall of Adam to need any other explanation, than by ſaying, it is a corrupt tradition of the hiſtory of the creation of man, and of the inſtant when he loſt his happineſs with his innocence.

HISTORICAL ENQUIRY INTO THE FABLE OF PROMETHEUS.

OBSERVATION and a ſtudy of antiquity induce us to believe, that Prometheus was the firſt inventor of ſtatues. A beautiful monument which has eſcaped the ravages of time, (an engraving of which is found in the firſt volume of *Antiquity explained by figures)* repreſents Prometheus forming a man; he is ſeen working with a chiſſel and a mallet; a certain proof that the formation of ſtatues is concerned. To conform to the poetical deſcriptions, Minerva is placed by his ſide aſſiſting him with her advice, and near them is a car containing Pſyche, ſymbol of the ſoul, who is known by having the wings of a butterfly.

Every thing proves that this monument was intended to ſhow the perfection Prometheus attained in the formation of his ſtatues, which appeared even animated, and that he could not have arrived at ſo great a degree of excellence, had he not received the

the aſſiſtance of Minerva, goddeſs of wiſdom, and the arts.

This firſt imitation of man ſo much aſtoniſhed the original, that Prometheus is repreſented in the fable as a ſecond creator: Dædalus was afterwards feigned to make theſe ſtatues walk, becauſe in carving them he firſt ſeparated the legs.

Prometheus was one of the Titans who rendered themſelves formidable to Jupiter; obliged to fly before that victorious prince, he retired into Scythia, and concealed himſelf in the foreſts of mount Caucaſus, which ſeemed the habitation only of eagles and vultures. The grief occaſioned by an exile ſo mortifying to an ambitious mind, was repreſented by a vulture tearing his liver.

Hiſtory informs us that the inhabitants of Scythia and Caucaſus, who were very numerous, lived without laws, in a ſtate of the groſſeſt ignorance. Prometheus, a wiſe and polite prince, taught them to live in a more civilized ſocial ſtate, which gave riſe to the fable, that with the aſſiſtance of Minerva he had formed man.

He is likewiſe repreſented as ſtealing fire from heaven, becauſe he firſt introduced forges into Scythia. When the empire of Jupiter was ſo firmly eſtabliſhed that it could no longer be ſhaken by the attempts of the Titans, Hercules obtained the pardon of Prometheus, and this occaſioned the ſtory that he had liberated him from Caucaſus,

and killed the vulture. Yet as Jupiter had ſworn that his baniſhment ſhould laſt thirty years, he thought at once to mitigate his puniſhment and fulfil his oath, by permitting Prometheus to wear on his finger a fragment of a rock of mount Caucaſus; it is even thought that from thence aroſe the cuſtom of wearing rings on the finger.

Prometheus availing himſelf of his liberty, returned to paſs the remainder of his days in Greece, where after his death he received thoſe honours which were paid to demi-gods and heroes.

Some ancient hiſtorians and commentators, give another interpretation to the ſtory of Prometheus having ſtolen celeſtial fire. They ſay, that this prince diſcovered the method of obtaining fire with the flint and ſteel. According to others, Prometheus foreſeeing that he ſhould find no fire in Caucaſus, took the precaution of carrying ſome with him in a plant called by the Latins, *ferula*, which has a ſtalk five or ſix feet high, and is full of pith; when lighted it conſumes ſlowly, and continues burning as long as any of this pith remains. It is a plant well known to ſailors, and frequently employed by them to carry fire from one iſland to another.

We may obſerve by theſe two explanations the value which men ſtamped on the firſt uſeful diſcoveries; they thought the inventors of them worthy of divine honours.

Money

Money is ſufficient to pay the labourer, but genius has a claim to greater rewards; and let us never forget, that the labours of thoſe men are entitled to our warmeſt gratitude who devote part of their lives to the advancement of ſcience, and the real intereſt of mankind.

Hiſtory has preſerved nothing concerning Epimetheus. We only meet with his name in fiction, which contents itſelf with ſaying, that he was metamorphoſed into an ape.

From this we may imagine that he wiſhed to imitate his brother, but being neither ſo prudent nor ſo ſkilful, failed in the attempt; for which he was compared to an ape, an animal which imitates whatever it ſees.

HISTORY AND FABLE OF JUNO.

JUNO was the daughter of Saturn and Rhea, and ſiſter to Jupiter, Neptune, Pluto, Venus, and Ceres. She was called by the Greeks Hera, Miſtreſs; or Megale, the great. The Romans gave her the name of Juno, from Juvans; aſſiſting, (an epithet common to both her and Jupiter) they likewiſe called her the Queen.

Several countries diſputed the honour of having given birth to this goddeſs; the principal were

Samos and Argos, where ſhe was more particularly worſhipped.

Homer ſays ſhe was brought up by Oceanus and his wife Thetis; others on the contrary ſay, by the daughters of the river Aſterion; laſtly, others, that the hours took charge of her infancy.

In the time of the Titan princes men ſtill followed the cuſtoms of the ancient patriarchs, and Jupiter, after the example of his father and grandfather, eſpouſed his ſiſter Juno.

The nuptials were celebrated in the country of the Gnoſſians, near the river Therenus. In the time of Diodorus, the temple of Juno was ſtill to be ſeen there; it was ſerved by prieſts of the country, and every year the inhabitants commemorated the ceremony of this marriage.

Jupiter, to give more ſolemnity to the occaſion, charged Mercury to invite all the gods, men, and animals. The nymph Chelone deſpiſing the invitation, was thrown by Mercury into a river, and changed into a tortoiſe, that ſhe might keep eternal ſilence; the Greek word ſignifying a tortoiſe, and that animal being regarded by the ancients as the ſymbol of ſilence.

Juno had three children: Hebe, goddeſs of youth, who before the carrying off of Ganymede ſerved the gods with nectar. The fable ſays, that a fall which ſhe experienced in heaven excited the

the laughter of the gods, which determined Jupiter to have a cup bearer. Her ſecond child was Mars, whom ſhe conceived by virtue of a flower. Juno, jealous that Jupiter had from his brain produced Minerva, the goddeſs of wiſdom, wiſhed likewiſe to produce ſomething equally ſurpriſing. She conſulted the goddeſs Flora, who told her that in the fields of Olena grew a flower which would operate the deſired effect as ſoon as ſhe ſhould touch it.

Juno tried the experiment, and became the mother of Mars the god of war.

Vulcan was her third child. Jupiter for his deformity threw him headlong from heaven.

We ſhall, in its proper place, give the hiſtory of Vulcan, as well as that of Mars and Minerva; but we ſhall ſtop here to explain the extraordinary births of the two laſt mentioned.

The fable ſays, that Jupiter felt violent pain in his head, and that Minerva, his nobleſt production, came forth completely formed and armed, without having paſſed through the ſtate of infancy. It adds, that he deſired Vulcan to divide his head with an axe.

This fable is allegorical, and ſignifies that wiſdom is not acquired without exertion, which is expreſſed by the blow of the axe, and the pain which Jupiter experienced.

It is likewiſe intended to expreſs, that Jupiter being

being the wiſeſt and greateſt of the divinities, the goddeſs Wiſdom proceeded from his brain in all her perfection.

The birth of the god of war has another origin, though likewiſe an allegory.

Juno, a haughty jealous goddeſs, had frequent quarrels with Jupiter, ſhe even took part againſt him with the Titans; implacable in her anger, revenge was her darling paſſion; this is the reaſon why the god of war was ſaid to be her ſon. The leaſt offence excited her reſentment; the refuſal of a flower was in her eyes crime ſufficient to draw down her hatred and vengeance.

Her pride and jealouſy were cruelly felt after the ſhepherd Paris had preferred Venus to her, when he was charged to give to the moſt beautiful the apple thrown by the goddeſs Diſcord. Paris was ſon to Priam, king of the Trojans; this was the cauſe of thoſe perſecutions experienced by Æneas, and his unhappy followers; all thoſe beloved by Jupiter, as well as their children, ſhe perſecuted with increaſing hatred.

Wearied by ſo much malice and revenge, Jupiter reſolved to puniſh Juno for having taken part againſt him in his war with the Titans.

He ſuſpended her in the air by means of two loadſtones, and after having bound her hands behind her, faſtened two anvils to her feet. This

taſk

taſk was aſſigned to Vulcan, who willingly executed it to revenge himſelf on her for having brought him into the world in ſuch a ſtate of deformity.

None of the gods could deliver her from theſe fetters. They were obliged to have recourſe to Vulcan, who, as his reward, demanded in marriage Venus, the moſt beautiful of the goddeſſes.

This puniſhment did not reform Juno. The nymph Iö, daughter of Inachus and Iſmena, having engaged the affections of Jupiter, became the object of her revenge.

To conceal this nymph from the knowledge of Juno, Jupiter metamorphoſed her into a cow; but this artifice could not deceive the goddeſs: ſhe, in a peremptory manner, demanded that this cow ſhould be entruſted to her, and Jupiter dared not refuſe. When in her poſſeſſion ſhe committed it to the care of Argus, who had an hundred eyes.

To ſurpriſe this ſpy was impoſſible: fifty of his eyes watched, whilſt the other fifty took repoſe—a perfect image of jealouſy.

However, Mercury, at the requeſt of Jupiter, lulled him to ſleep with his flute, and then ſlew him. Juno, to recompenſe Argus, changed him into a peacock, and was pleaſed that his eyes ſhould remain imprinted upon his plumage.

This

This bird was eſpecially conſecrated to her: ſhe is frequently repreſented in a car drawn by two of them.

The death of Argus did not deliver the unhappy Iö from the perſecutions of Juno. She produced from the earth a gad fly, which inceſſantly purſued the daughter of Inachus. Driven to deſpair by theſe perpetual torments, ſhe plunged into the ſea, ſwam acroſs the Mediterranean, and landed in Egypt, where ſhe recovered her original form.

She had a ſon named Epaphus. The worſhip paid by the Egyptians to the goddeſs Iſis, under the form of a cow, has certainly given occaſion to this fable; and the manner in which Iö croſſed the Mediterranean can have been nothing but a voyage by ſea.

Mercury was the meſſenger of Jupiter, and Iris that of Juno, who, in return for her ſervices, placed her in Heaven under the form of a rainbow.

The children of Cadmus, whoſe ſiſter Europa was carried off by Jupiter, were the unhappy victims of Juno's jealouſy. Ino the eldeſt of the four daughters of this prince, having eſpouſed Athamas, was ſo perſecuted by Juno, that ſhe threw herſelf into the ſea, with her ſon Melicertes, who was afterwards honoured as a ſea god, under the name of Palæmon.

Agave, daughter of Echion, ſaw her ſon Pentheus torn in pieces by the Bacchanalians.

Autonoe, wife of Ariſtæus, with grief beheld her ſon Actæon changed into a ſtag, and devoured by his own dogs. This young prince conducted by Juno, or ſome fatal chance, had ſurpriſed Diana bathing. Laſtly, Semele, the wife of Amphytrion, having, at the inſtigation of Juno, deſired to ſee Jupiter in all his glory, was conſumed by the rays which ſurrounded him.

Such were the cruel means by which Juno revenged herſelf on the charms of Europa, for having engaged the affections of Jupiter.

Ægina, daughter of Aſopus king of the country of Ægina, became a ſource of miſery to her unhappy ſubjects. Juno viſited them with a deadly peſtilence, becauſe ſhe had inſpired Jupiter with ſentiments of tenderneſs. Æacus, ſon of Ægina, intreating his father Jupiter to re-people the country, that god, from an old oak in the foreſt of Dodona, produced a prodigious ſwarm of ants, which were immediately metamorphoſed into men.

The Greeks who followed Achilles to the Trojan war, pretended to be deſcended from theſe ants. They were called Myrmidons, from the Greek word *myrmex*, which ſignifies an ant.

Juno is generally repreſented under the figure of a woman ſeated upon a throne, holding in one hand

hand a ſceptre, and in the other a ſpindle; on her head is a radiant crown. Sometimes her head is encircled with a rainbow.

In her temple at Argos, was her ſtatue of gold and ivory of prodigious ſize, and above it were placed the hours and graces.

This goddeſs principally preſided over empires and riches. She offered both, but in vain, to Paris, if he would give her the apple in preference to Venus. She alſo preſided over childbirth; on which occaſion ſhe was called Lucina; and when ſhe is repreſented exerciſing this function, ſhe is ſeen ſeated, holding in one hand an infant in ſwaddling clothes, and in the other a flower; or elſe with a whip in one hand, and a ſceptre in the other.

During the feaſts called Lupercalia, the women were deſirous of being ſtruck with this whip.

At Rome ſhe had a magnificent temple, under the name of Matuta; another at Samos, under that of Samia. Sometimes ſhe was called the Earth, as Jupiter was Rain, or the Air, becauſe both equally fertilize the earth. Of all the pagan divinities, there was none whoſe worſhip was more ſolemn, or more univerſal. The prodigies ſhe had operated, and her vengeance when neglected, or when any one had the temerity to put themſelves in competition with her, inſpired ſo much fear and awe, that nothing was omitted to honour

her, and render her propitious; ſo that her worſhip was more general even than that of Jupiter. Divine honours were paid to her in Europe, Aſia, Africa, and particularly in Syria and Egypt, though we muſt remark, that the Juno of the Egyptians was the ſame as Iſis and Aſtarte. Young geeſe, the hawk, and the peacock, were particularly conſecrated to her. Among the Egyptians the vulture. Of plants, the dittany and poppy were offered to her. In her ſacrifices a ewe lamb was the ordinary victim. So great was the reſpect for this goddeſs, that every one having their *genius*, that of the women was called Juno.

Cleobis and Biton, two brothers celebrated for their piety, drew the chariot of their mother, who was going to the temple of Juno, the diſtance of forty ſtadia. The grateful parent beſought Juno to reward them as their piety deſerved. After having offered their ſacrifices, the brothers took their repaſt and retired peacefully to reſt, but it was to their eternal reſt, they ſlept to wake no more. From that time the inhabitants of Argos looked upon death as the moſt perfect repoſe, and the greateſt of bleſſings. They raiſed two ſtatues to Cleobis and Biton, where they were repreſented drawing the chariot of their mother.

The

The HISTORY of HYMEN, HYMENÆUS and other DEITIES WHO PRESIDED over MARRIAGE.

WE think it proper that the hiſtory of Juno Lucina ſhould be followed by that of Hymen.

It was from him that the Greeks gave this name to the union of man and wife, and that of Hymenæa to marriage feſtivals.

It is ſaid that there was at Athens a young man of ſingular beauty, but very poor and of obſcure birth, whoſe name was Hymenæus. He fixed his affections on a female of his own country, much ſuperior to him in rank and fortune. One day as ſhe was going with the Athenian women to celebrate a feaſt in honour of Ceres upon the ſea ſhore—from which men were excluded—Hymenæus diſguiſed himſelf as a woman and joined in the proceſſion. During the ceremony the women were ſurpriſed and carried off by pirates. Inflamed by the ſight of the wine brought for the feſtival, they drank till they were intoxicated, and the fumes ſo overpowered their ſenſes that they fell into a profound ſleep.

The valiant Hymenæus then made himſelf known, exhorted the women to aſſiſt him, ſeized

the arms of their raviſhers, and maſſacred them whilſt in a ſtate of inſenſibility. After this exploit Hymenæus haſtened to Athens, told what he had done for the deliverance of the Athenian ladies, and demanded, as his reward, the object of his love in marriage; which requeſt was granted.

The Athenians in commemoration of this event, and the happy marriage it was the occaſion of, afterwards invoked Hymenæus as a divinity, and celebrated feaſts to his honour.

To give luſtre to his obſcure birth, it was reported that he was deſcended from the god of day and the muſe Calliope.

This deity was always repreſented under the figure of a beautiful young man, crowned with flowers and marjoram, holding in his right hand a flambeau, and in his left a veil, the colour of fire, or a bright yellow.

Though the Romans adopted this divinity of the Greeks, they wiſhed likewiſe to have their own god of marriage. A circumſtance nearly ſimilar to that juſt related, having happened at the time of the rape of the Sabine women; Thalaſſius, the hero of that adventure, received the ſame honours as Hymenæus.

The Romans likewiſe honoured two other deities, as preſiding over marriage, Jugatinus and Domiducus.

HISTORY

HISTORY OF CERES.

THE fable and hiſtory of Ceres ought properly to be claſſed with thoſe of the infernal deities; but we think it neceſſary to relate part of it to facilitate the knowledge of the family of the Titans.

The ſame reaſon will induce us afterwards to give ſome account of Atlas and his daughters.

Ceres was daughter of Saturn and Cybele, and was ſuppoſed to be the firſt who cultivated the earth.

Pluto her brother having carried off her daughter Proſerpine, and taken her to the infernal regions—that is to Spain—Ceres complained of this violence to Jupiter, who decreed, that ſhe ſhould go and demand her daughter, and that Pluto ſhould be compelled to reſtore her, provided ſhe had neither eaten nor drunken during her reſidence in his dominions; unfortunately ſhe had already taken part of a pomegranate, which was perceived and told by Aſcalaphus. This ſo irritated Ceres that ſhe threw ſome of the waters of Phlegethon into the informer's face, and he was immediately transformed into an owl, the harbinger of misfortune.

Minerva afterwards took the owl under her protection, becauſe it is a watchful bird and diſcerns objects in the dark—an allegory perfectly applicable to wiſdom, which is always guarded againſt ſurpriſe.

In ſeeking the explanation of this fable we find, that, by the advice of Aſcalaphus, Proſerpine conſented to eſpouſe Pluto, which was the cauſe of much regret to Ceres. Aſcalaphus became the object of her vengeance; but it appears that his prudence and wiſdom engaged Minerva to take him under her protection.

Jupiter, willing to appeaſe and conſole Ceres, permitted Proſerpine to paſs one half of the year in the infernal regions, and the other half in heaven. This diviſion of the year admits of two explanations.

Proſerpine was frequently taken for the moon; and this fable was intended to expreſs the time when ſhe diſappears: but it is explained in a manner ſtill more natural by ſaying, that Jupiter permitted her to paſs part of the year in the dominions of Pluto, and part with her mother Ceres.

We ſhall not dwell too much upon the explanation of theſe fables, but we think it neceſſary to give ſome examples, in order to accuſtom our readers to make uſe of their ſagacity, and we doubt not but on many occaſions we ſhall be ſurpaſſed in this ſpecies of ſtudy and reſearch.

The

The fountain of Arethuſa which flowed under ground, was witneſs to this act of violence on the part of Pluto. She informed Ceres of it, who, with two flambeaus in her hand, went in queſt of her daughter.

Arethuſa, daughter of Nereus and the nymph Doris, had been one of Diana's nymphs, and was by her metamorphoſed into a fountain, to ſave her when purſued by the river Alpheus. We have already given the explanation of this fable.

We ſhall purſue no farther the hiſtory of Ceres, as we ſhall meet with it again in ſpeaking of the infernal deities.

Diodorus Siculus relates, that after the death of Hyperion, the children of Uranus divided the kingdom amongſt them. The two moſt famous of their children were Saturn and Atlas.

The maritime parts were the portion of Atlas. His ſubjects were called Atlantes, and his name was likewiſe given to the higheſt mountain of the country. He excelled in aſtronomy, and was the firſt who repreſented the terreſtrial globe by a ſphere, which gave occaſion to the fable of his ſupporting the world upon his ſhoulders. He had ſeveral children.

Heſperus was the moſt remarkable for his piety, juſtice, and goodneſs. Being one day on the higheſt point of Mount Atlas, he was carried away

away by a ſudden guſt of wind, and his body could never be found.

The people, affected at his unhappy fate, and mindful of his virtues, thought he was taken by the gods up to heaven, and granted him divine honours. To perpetuate his name, it was given to the moſt brilliant of the planets.

Atlas had ſeven daughters much celebrated, who were called Atlantides; but their real names were Maia, Electra, Taygete, Aſterope, Merope, Alcyone, and Cæleno.

They were beloved by the moſt illuſtrious heroes, and had children, who afterwards equalled their fathers, and became ſovereigns of powerful nations. Maia, the eldeſt, had, by Jupiter, Mercury the inventor of arts.

According to the Grecian accounts, almoſt all their heroes were deſcended from the Atlantides.

After their death they were honoured as goddeſſes, and placed among the conſtellations, under the name of the Pleiades. They were ſometimes called Heſperides, from their mother Heſperis.

Their great reputation for beauty induced Buſiris, king of Spain, to attempt carrying them off by means of pirates, whom he ſent into their country. Theſe pirates ſurpriſed them in a garden, ſeized them, and were preparing to embark them,

them, when their cries were heard by Hercules who happened to be upon the ſea ſhore. He ran to their aſſiſtance, eaſily put to flight their cowardly raviſhers, and reſtored them to their father Atlas, who out of gratitude gave him the golden apples of the garden of the Heſperides, which the hero was come to conquer, by order of Erictheus, king of Athens.

Theſe golden apples were probably oranges, at that time very rare, which Atlas carefully guarded by large maſtiffs; and this gave riſe to the fable, that they were of gold, and defended by a dragon.

Atlas did not confine his gratitude to this trifling preſent, he inſtructed Hercules in aſtronomy, and that hero acquired immortal glory by firſt introducing into Greece the knowledge of the ſphere.

It was on this occaſion, that Atlas was feigned to have requeſted him to bear the burden of the world a ſhort time, that he might obtain ſome repoſe.

Mount Atlas is of ſuch a ſtupendous height, that it ſeems to reach the heavens, its ſummit is loſt in the clouds, and the poets confounding this mountain with the prince whoſe name it bore, deſcribed Atlas as ſupporting the world. It was likewiſe ſpeaking of this mountain, that the poets in the hiſtory of Perſeus, repreſented him as metamorphoſing

phoſing Atlas into a rock, by preſenting to him the head of Meduſa.

The Hyades likewiſe paſſed for the daughters of Atlas: they were reckoned ſix in number, Eudora, Ambroſia, Pedilla, Coronis, Phileto and Polixo. Some add Thyaneas. They derive their name from the Greek word *Hyade*, which ſignifies rainy.

It appears, that theſe pretended daughters of Atlas were poetical perſonages, which repreſented ſome ſtars diſcovered by Atlas; as we at preſent give the name of Herſchell to the planet lately diſcovered by that famous Aſtronomer.

HISTORY OF THE SUN.

The Greeks and Romans always confounded the ſun with Apollo. Plato aſſures us they were the ſame. Cicero ſays, the ſun and moon are two divinities, one of which is called Apollo, and the other Diana. Plutarch is of the ſame opinion. Notwithſtanding theſe authorities, the Arundelian marble, and all ancient monuments prove, that they ſhould be diſtinguiſhed from each other.

Apollo is always painted under the figure of a young man, having a bow, or a lyre, in his hand, whilſt

whilſt the ſun is repreſented with his head ſurrounded with rays, holding in one hand a globe, which is never obſerved in any repreſentation of Apollo.

The adoration of the ſun is the firſt idolatrous worſhip known: we have already given an account of it under the name of Sabiſm. The Egyptians, Phœnicians, Arabians, and Perſians adored the ſun long before the Apollo of the Greeks was known.

It was worſhipped by all the people of the eaſt; by the Chaldeans and Phœnicians under the name of Belus; by the Egyptians, under that of Oſiris and Orus his ſon; the Ammonites called it Moloch; the Perſians Mythras: it was only among the Greeks and Romans that theſe two divinities were confounded together. The ſun was particularly adored in the Iſle of Rhodes; the inhabitants of which raiſed to its honour a coloſſal ſtatue of braſs an hundred feet high. It was one of the ſeven wonders of the world, and was overthrown by an earthquake.

Hiſtory tells us, that the Saracens having taken this Iſland, loaded nine hundred camels with the Fragments of this ſtatue alone.

Antiquity has tranſmitted to us the names of the four horſes which drew the chariot of the ſun. Ovid calls them Eous, Pyrois, Æthon, and Phlegon; names which ſignify in Greek, Red, Luminous, Shining, and to love the Earth. The firſt

firſt denotes the riſing of the ſun, whoſe rays at that moment are red; the ſecond, the period when it acquires a brighter colour; the third repreſents noon, when it is in all its glory; and the fourth, the time of its ſetting, when it appears to approach the earth.

The ſun preſides over the twelve ſigns of the Zodiac, each of which anſwers to a month of the year; ſo that the ſun by completing his courſe through them in twelve months, has procured them the appellation of the twelve houſes of the ſun.

In March he enters the ſign of the ram, which repreſents that upon which Phryxus and Helle fled to eſcape the perſecutions of their cruel ſtep-mother.

In April, he enters the Bull, which repreſents the animal whoſe form Jupiter aſſumed to carry off Europa.

In May, that of the twins, which repreſent Caſtor and Pollux, ſons of Jupiter and Leda.

In June, that of the Crab, ſuppoſed to be the ſame which came to bite Hercules while killing the Hydra of Lerna.

In July, that of the Lion, which repreſents the one ſlain by Hercules in the Foreſt of Nemea, whoſe ſkin he wore on his ſhoulders.

In Auguſt, that of the Virgin, or Aſtrea. During the golden age ſhe dwelt upon earth, but

when that terminated, unable to ſupport the ſight of human depravity, ſhe aſcended to heaven with the other gods. She was the laſt that quitted the earth, and retired to that part of heaven which forms the ſign of the Virgin.

In September, the ſun enters the ſign of the Balance, which repreſents Juſtice, whoſe Balance ought always to be equally poiſed—It ſignifies likewiſe that in this month, day and night are of equal length.

In October it enters the ſign of the Scorpion, which repreſents Orion, whom Diana metamorphoſed into that Animal.

In November, that of Sagittarius, which repreſents the Centaur Chiron who was an archer. He was the preceptor of Hercules, and much beloved by that grateful hero; but in the battle between he Lapithæ and the Centaurs, Hercules involuntarily wounded him with one of his arrows dipt in the blood of the Hydra, which occaſioned ſuch racking torture that, though immortal, he wiſhed to die. The gods moved with his complaints granted his requeſt. He died, and was tranſlated to heaven, where he was placed among the ſigns of the Zodiac.

In December, that of the Goat, which repreſents the Goat Amalthea, or the Princeſs Meliſſa who nurſed Jupiter during his infancy.

In January, that of Aquarius which repreſents Ganymede

Ganymede pouring out nectar for Jupiter and the other gods.—It likewiſe denotes the abundance of rain which falls in this month.

In February, it enters the ſign called Piſces, which repreſents the Dolphins who drew the car of Neptune and Amphitrite.

Men did not confine themſelves to Aſtronomy; the deſire of penetrating into futurity gave birth to Aſtrology; a falſe ſcience, calculated to deceive the ignorant and gratify the avarice of thoſe who knew how to turn it to their advantage. Aſtrologers, to make themſelves of greater importance, pretended that each ſign of the Zodiac anſwered to a part of the human body.

Among thoſe perſons who conſtituted ſigns of the Zodiac, we muſt particularly remark Orion, whoſe ſtory is as follows:—

Jupiter, Neptune, and Mercury, making the tour of the earth, went to the houſe of one Œnopeus or Hyreus, who not only received them with hoſpitality, but killed his only remaining ox for their entertainment. The gods admiring the good intention and generoſity of this honeſt man, told him, they would grant whatever he ſhould deſire. A ſon, without a wife, was his requeſt; it was granted, and the gods produced Orion from the ſkin of the ſame ox that had been killed for their repaſt: they formed him with a mixture of earth and water.

Orion when arrived at years of maturity, became a hunter, but being mortally wounded by a Serpent, Diana, goddeſs of the chace, changed him into the conſtellation which bears his name.

Orion is thought to have been a diſciple of Atlas, and to have firſt inſtructed the Greeks in the movements of the celeſtial bodies, for which reaſon, at his death, he was placed among the ſigns of the Zodiac. The Sun was ſuppoſed to have ſeveral children. Otes and Paſiphae paſſed for his daughters, and Rhodia, ſo called from the iſland of Rhodes. The poets ſay, that the day ſhe was born there fell a ſhower of gold, and that the roſe trees of the iſland of Rhodes ſhot forth in freſh bloſſoms.

But the moſt diſtinguiſhed of his children were Aurora and Phaeton. Aurora every morning opens the gates of heaven, precedes her father, and announces his return. She one day carried off Tithonus, ſon of Laomedon, and petitioned the gods to render him immortal; her requeſt was granted, but ſhe could not obtain for him eternal youth. Tithonus, ſecure of immortality, thought only of the happineſs he enjoyed with his Aurora; he forgot that time has wings, and in its flight carries away youth and beauty. Its ravages had no effect on Aurora, poſſeſſed of all the attributes of a divinity, whilſt every day, every year, hurried on Tithonus to a ſtate of infirmity and old age. The diſguſt which

attends this ſtate rendered life inſupportable; immortality to him was now only a painful burthen; he again had recourſe to the influence of Aurora with the gods; and ſhe, moved with compaſſion, procured his transformation into a graſhopper.

This charming Grecian fable is an allegory, the object of which is, to exhibit to our view the imprudence of many of our wiſhes, and to ſhow, that were they all to be granted, we ſhould frequently only eternize our miſery and regret.

From the union of Aurora and Tithonus ſprung Memnon, who aſſiſted Priam in the Trojan war. He was ſlain by Achilles, and his mother from his funeral pile produced birds, which from that time were called Memnonides.

Aurora made a ſecond rape, which was attended with melancholy circumſtances.

Cephalus was newly married to Procris. Their tenderneſs was mutual, and nothing was wanting to complete their happineſs. The pleaſures of the chace frequently led Cephalus into the woods before break of day. Aurora ſurpriſed him, and carried him off in her chariot. The ſight of the goddeſs did not prevent him from delivering himſelf up to all the deſpair he felt at being ſeparated from his beloved Procris.

Aurora reſtored him to the earth, and gave him a javelin which never failed of its intended object. His paſſion for hunting again carried Cephalus into

into the woods; his wife alarmed at his frequent abſence, and fearful of a new rival among the nymphs, or even goddeſſes, went and concealed herſelf in the middle of a thicket to obſerve his motions; an involuntary movement which ſhe made occaſioning ſome noiſe, deceived Cephalus; he levelled the fatal ſhaft, and with his own hand pierced the breaſt of the tender, unhappy Procris.

HISTORY OF PHAETON.

THE fall of the raſh Phaeton, offspring of the Sun, is too well known to be paſſed over in ſilence.

Epaphus ſon of Jupiter and the nymph Iö, diſputed him the honour of being deſcended from the Sun. Phaeton irritated at this reproach, conſulted his mother Climene, who adviſed him to go to the palace of his father, and demand ſome proof of his deſcent. The Sun having ſworn by the river Styx that he would grant whatever he ſhould deſire, the imprudent Phaeton demanded for a ſingle day only, the command of the chariot which brings light to the world. The god of day no longer able to refuſe, was obliged to comply. In vain did he give directions to the raſh youth. The

horſes quickly perceived the weakneſs of the hand which guided them; they quitted the track they ought to have purſued, and involved heaven and earth in one general conflagration.

The unhappy Phaeton was, by a thunderbolt from Jupiter, precipitated into the river Po. The Heliades, his diſconſolate ſiſters, were changed into poplars, and their tears into drops of amber: Cygnus his brother died of grief, and was metamorphoſed into a ſwan.

This fable appears to be an allegorical deſcription of an ambitious young man, who engages in undertakings beyond his ſtrength. However, we read of one Phaeton a great aſtronomer, who reigned over the country of the Moloſſi, and drowned himſelf in the river Po.

HISTORY AND FABLE OF APOLLO.

JUPITER having quitted Juno for Latona, had by her two children, Apollo and Diana. Before their birth the enraged goddeſs incited againſt her rival a dreadful ſerpent called Python.

This monſter, according to the poets, was produced from the mud left upon the earth after the univerſal deluge. This fable much reſembles that of the ſerpent generated by the peſtilential exhalations

halations of the river Nile; and there is every reaſon to believe, that the Greeks formed their Apollo after the model of Orus ſon of Oſiris, whom the Egyptians confounded with the ſun.

We ſhall give the ſtory of Apollo, as tranſmitted to us by the poets.

Juno inceſſantly purſuing her rival, prevailed upon the earth to afford her no aſylum. Latona (whoſe name ſignifies concealed) took refuge in a floating iſland in the Archipelago, called Delos, which was frequently covered with water.

Neptune, out of compaſſion to Latona, ſecured this iſland from being overflowed, and gave it a permanent foundation. It was here ſhe brought forth Apollo and Diana. The dread of Juno prevented her long reſidence on this iſland; ſhe fled continually from place to place. One day traverſing the country of Lycia, ſhe came to a marſh where ſome peaſants were working; exhauſted with thirſt and fatigue, ſhe requeſted of them a little water; it will preſerve my life, ſaid ſhe. The Lycians however, inſtigated by Juno, refuſed her this ſmall relief, and even inſulted her; to puniſh their brutal inhumanity, Latona metamorphoſed them into frogs. We ſhall not give the hiſtory at length of Apollo and Diana; it is to be met with in all poetry, both ancient and modern; we ſhall confine ourſelves to the principal features and moſt intereſting ſtories.

Apollo had ſeveral different names. He was called Delos, from the iſland Delos where he was born; Phœbus, alluding to the light of the ſun; Phos, and Bios, ſignifying light and life; and Pythius, from the victory he gained over the ſerpent Python. (This victory muſt be attributed to the ſun, which by giving heat to the earth, and drying its ſtagnated waters, deſtroys venemous reptiles).

He was called Actiacus, from Actium, a promontory famous for the victory which rendered Auguſtus maſter of Rome and the whole world. The name of Palatinus was given to him, becauſe Auguſtus built him a temple on mount Palatine, to which he added a library. Apollo was baniſhed heaven, for having with his arrows ſlain the Cyclops who forged the thunder of Jupiter.

The ſtory is as follows:

Eſculapius, ſon of Apollo, had made ſuch progreſs in the ſcience of medicine, under the inſtruction of his father and the centaur Chiron, that he had been able to reſtore to life Hippolitus, ſon of Theſeus. (We ſhall give the hiſtory of Hippolitus in the ſecond part of this work, under the article Heroes.)

Jupiter, offended that a mortal ſhould preſume to uſurp his privilege, ſtruck the too ſkilful phyſician with a thunderbolt.

Apollo, unable to revenge himſelf upon Jupiter, wreaked

wreaked his vengeance upon the Cyclops, by ſlaying them with his arrows. No weapon was more dreadful than theſe arrows of Apollo; it was with more juſtice he employed them againſt the ſerpent Python, which Juno had raiſed up againſt himſelf and his mother Latona. The deſtruction of this monſter gave riſe to the Pythian Games ſo famous in Greece.

During the celebration of theſe games, which was every fourth year, they contended in ſinging, dancing and muſic; and the reward of the victor was a crown of laurel.

It is neceſſary to explain the idea which the Greeks, and the ancients in general, entertained of theſe arrows of Apollo. They repreſented the rays of the ſun, and were ſuppoſed to poſſeſs ſo much power, that all ſudden deaths were attributed to them. Homer was of the ſame opinion, with this difference, that the death of women appeared to him to proceed from the vengeance of Diana, or the moon, and that of the men, from Apollo, or the ſun. The hiſtory of the children of Niobe, killed by Apollo and Diana, proves what influence was aſcribed to the ſun and moon.

The haughty Niobe, incenſed that divine honours were paid to Latona, whilſt ſhe, though equally entitled to them by birth and the number of her offſpring, was neglected, haſtened to Thebes, and endeavoured to interrupt the ſacrifices offering

to that goddeſs. This inſult drew on her the vengeance of Apollo and Diana, who pierced her children with their arrows, whilſt performing their exerciſes on the plains near Thebes.

We ſhall explain this ſtory by comparing it with hiſtory. Niobe, daughter of Tantalus and ſiſter of Pelops, accompanied her brother, when he came into that part of Greece which from him was called Peloponneſus. She married Amphion, a prince celebrated for his eloquence, who had juſt built the walls of the city of Thebes, by perſuading his ſubjects to ſacrifice ſome part of their property to put their city in a ſtate of defence.

This ſame prince being an admirer of muſic, added three new ſtrings to the four which the lyre already poſſeſſed. Thoſe two circumſtances were the cauſe of the fable, that he had built the walls of Thebes by the harmony of his lyre.

The marriage of Amphion and Niobe was productive of a numerous offspring; they had fourteen children, but were all carried off by a cruel peſtilence which deſolated the country.

This peſtilence being attributed to intenſe heat, which night itſelf could not allay, the ſtory of their death which we have juſt given was invented.

It was from the prevalence of this ſame opinion that Homer ſays, the Greeks were viſited with a peſtilence as ſoon as Apollo had diſcharged his arrows.

When

Whenever they wiſhed to deſcribe Apollo as irritated, they repreſented him armed with his arrows, and when appeaſed, holding a lyre in his hand. In the time of contagious diſtempers they placed branches of laurel before their doors, hoping the god would ſpare thoſe who rendered this honour to his beloved nymph Daphne, whom he had metamorphoſed into a laurel tree.

Homer ſays, that the children of Niobe remained unburied nine days, and were then interred by the gods themſelves. Hiſtory ſays, that theſe princes dying of the peſtilence, it was a long time before anybody dared approach them.

The Thebans, terrified for their own ſafety, appeared inſenſible to the misfortunes of their queen; and this was the origin of the ſtory, that they were changed into ſtones. Yet ſome among them, from motives of attachment, beſtowed the rites of ſepulture on them; and to ſoothe the deſpair of Niobe, reported that they were buried by the gods. Amphion ſoon after died of grief, or of the plague, and Niobe inconſolable for her misfortunes, returned into Lydia, and lived at the foot of mount Sipylus, where ſorrow quickly terminated her exiſtence.

She was feigned to have been turned into a ſtone, becauſe the exceſs of her ſufferings in ſome manner rendered her inſenſible, and deprived her of power even to utter her complaints.

Jupiter

Jupiter revenged the death of the Cyclops by baniſhing Apollo from heaven, (that is, from the government he had entruſted to him.)

He found an aſylum at the court of Admetus, who received him favourably, and conferred on him the ſovereignty of that part of his dominions ſituated on the banks of the river Amphriſus. In thoſe diſtant ages, the names of paſtor and king were frequently ſynonimous. The fable deſcribes Apollo as tending the flocks of Admetus, which was the cauſe of his being regarded as god of the ſhepherds. It adds, that Mercury having diſcovered him in this new capacity, dexterouſly ſtole one of his cows, and Apollo ſeeking for his arrows to puniſh the thief, found that they likewiſe were ſtolen.

It was during this exile that Daphne, daughter of the river Peneus, was metamorphoſed into a laurel, at the moment when her feeble limbs, unable longer to continue her flight, had nearly left her a prey to her purſuer, Apollo. The god was pleaſed to conſecrate this tree to himſelf, and to appropriate a crown of its foliage to thoſe who ſhould excel in poetry and in the Pythian Games.

Pliny, the naturaliſt, aſſures us, that the laurel has the remarkable property of being never ſtruck with thunder. A fragment of Hiſtory relates that Daphne, daughter to a king of Theſſaly, named Peneus, being purſued by a young prince upon

upon the borders of a river, called likewiſe Peneus, fell into it and was drowned; and that the great quantity of laurels which grew on the banks of this river cauſed it to be ſaid, that ſhe was metamorphoſed into that tree.

It was not long after, that Apollo inadvertently killed the young Hyacinthus, to whom he was tenderly attached. Zephyrus, who likewiſe loved this youth, jealous on ſeeing him play at quoits with Apollo, with a blaſt of his breath drove the quoit of the god with ſo much violence, that it beat out the brains of the unhappy Hyacinthus. Apollo changed him into a flower, which bears the ſame name. His uſeleſs regret for this unintentional murder, did not appeaſe the parents of Hyacinthus. To avoid their implacable revenge, he fled for refuge to Laomedon, king of Troy, who begged his aſſiſtance in building the walls of that city. Here he met with Neptune, who, like himſelf, exiled by Jupiter, was wandering over the earth. The ungrateful Laomedon, after having received their ſervices, refuſed them their promiſed reward. In revenge, Neptune demoliſhed their work by an inundation, and Apollo viſited the Trojans with a dreadful peſtilence. The oracle being conſulted on the means of appeaſing heaven, returned for anſwer, that a Trojan virgin, choſen by lot, muſt be expoſed annually upon the rocks to be devoured by a ſea monſter. The firſt victim was Heſione, daugther

daughter of Laomedon; neither the power of her father, nor her own beauty, were able to ſave her; the oracle muſt be obeyed: happily at this moment Hercules came to her aſſiſtance and killed the monſter. The avaricious Laomedon had the baſeneſs to refuſe him two fine horſes which he had promiſed for ſo eminent a ſervice; this ſo enraged the hero, that he ſacrificed Laomedon to his reſentment, ſet fire to the city, and carried away priſoner his ſon Priam.

Theſe two fables being connected with the hiſtory of Hercules, we ſhall give the explanation of them when we come to treat of that demi-god.

Some time after theſe adventures, Apollo was permitted to return to heaven, and was reſtored to his former condition. Jupiter confided to his care the chariot of the ſun, and appointed him to diffuſe light over the earth.

Cicero diſtinguiſhes four of the name of Apollo; the three laſt were Grecian princes; the moſt ancient of all was Orus, ſon of Oſiris and Iſis. His mother gave him for nurſe Latona; and to protect him from the perſecutions of Typhon, ſhe concealed him in the iſland of Chemnis, ſituated upon a lake near Butes, which was the native city of Latona. We have already obſerved that Oſiris, and after him Orus his ſon, were, among the Egyptians, ſymbols of the ſun. The Greeks almoſt always confounded Oſiris with their Jupiter;

it

it is therefore by no means ſurpriſing, that having given the name of Apollo to ſeveral of their princes, they ſhould have confounded them with the Egyptian deity of the ſame name.

Of all the pagan deities, to none have the poets aſcribed more wonderful qualities.

He is deſcribed as the inventor of poetry, muſic and eloquence. No divinity poſſeſſed a better knowledge of futurity; his oracles were innumerable. To all theſe advantages he united beauty, grace, and the power of charming by his wit, and the harmony of his lyre. The title of God of Day, ſurpaſſes any eulogium which the moſt brilliant imagination can beſtow on him. Among the Grecian princes who bore the name of Apollo, was one, who having engaged the affections of Clitie, a nymph of the ocean, deſerted her for Leucothoe, daughter of Orchamus, king of Babylon; and Clitie in deſpair refuſing all nouriſhment pined to death.

The poets obſerving that the heliotrope, or ſun flower, conſtantly turned towards the ſun, took advantage of this diſcovery to feign that Clitie was metamorphoſed into that flower; and that ſtill retaining her ſenſibility, ſhe conſtantly turned towards the ſun to reproach his infidelity. The poets wiſhed likewiſe to aſſign an origin to the cypreſs, a leafleſs melancholy tree; they feigned that the infant Cypariſſus, much beloved by Apollo,

having accidentally killed a favourite ſtag, died of grief, and was changed into a cypreſs by Apollo, who conſecrated this tree to funerals.

No deity was more honoured than Apollo: his temples were innumerable both in Greece and Italy, and oracles were given in all of them. Delos attracted viſitors from every part of the globe, by the magnificent feſtivals which were there celebrated in honour of this god. All the ceremonies of his worſhip had relation to the ſun, whom he repreſented. The hawk and the wolf were conſecrated to him, becauſe they have a piercing eye; and the crow, daw and ſwan, becauſe they were ſuppoſed to have the gift of foreſight, and were employed in auguries.

The fable invented concerning the crow is worth recounting. Its plumage was originally white, but was changed into black by Apollo, to puniſh him, for having imprudently revealed to him the infidelity of Coronis. The tranſports of jealouſy are terrible, and frequently blind. Apollo deſtroyed this nymph and too late repented his raſhneſs. He metamorphoſed her into a daw, wiſhing by her mournful plumage, and that of the crow, to perpetuate at once his revenge and his regret.

There are many ancient monuments repreſenting this god, ſtill extant. He is always known by the luminous rays round his head, his youthful appearance, his beauty, his lyre, and his arrows; generally

generally he appears beardleſs. His names were almoſt as numerous as the countries where he was worſhipped. We have already mentioned the principal, but we ſhall conclude with that of Muſagetes, becauſe it leads us to the hiſtory of the Muſes, whoſe maſter and preceptor he was.

HISTORY AND FABLE OF THE MUSES.

VARRO and St. Auguſtine inform us, that at Sicyon three able ſculptors were employed at the ſame time in forming the ſtatues of the Muſes.

They were at that time only three in number, and it was intended to conſecrate only the three ſtatues which ſhould appear moſt perfect; but the equal talents of the artiſts rendered the deciſion ſo extremely difficult, that to preſerve theſe finiſhed performances they were all nine placed in the temple of Apollo. From that time the poets celebrated nine Muſes, and we think it by no means neceſſary to examine what their real number originally was. The obſcurity upon this ſubject is the greater, as the name of Muſagetes, or leader of the Muſes, is frequently given to Hercules. It is true that on theſe occaſions, that

hero appears to be confounded with the ſun. Mr. Court de Gebelin has in a very ingenious manner endeavoured to prove that the Muſes were twelve in number; but Heſiod and the poets reckon only nine daughters of Jupiter, and Mnemoſyne, the goddeſs of memory. They were virgins, and the fable ſays, that a young man of the name of Adonis, having attempted to gain their affections, paid the forfeit of his life for his temerity.

This fable is intended to repreſent how fruitleſs are the attempts to excel in poetry, unleſs nature has beſtowed the neceſſary talents. This pretended death of Adonis is an allegory intended to deſcribe a man vain of his underſtanding, who aſpired to the character of a poet, but left no works to ſurvive him.

It is generally believed, that the name of the Muſes is derived from the Greek word *Myſein*, ſignifying to contemplate ſublime ſubjects.

They are ſometimes called Pierides, from the following circumſtance:

The nine daughters of Pierus, king of Macedonia, had the preſumption to contend with the Muſes in ſinging; when to puniſh their vanity, the victorious Muſes changed them into magpies, and aſſumed the name of Pierides, in commemoration of their triumph.

This ſpecies of challenge of the gods was always dangerous, and ſeldom went unpuniſhed.

The

The ſatyr Marſyas had the temerity to aſſert, that the ſounds which he produced from his flute were more harmonious than thoſe which Apollo drew from his lyre. Judges were choſen, and the ſatyr being vanquiſhed, Apollo to puniſh his preſumption, flayed him alive.

The origin of this ſtory is as follows: Before the invention of the lyre, the principal muſical inſtrument was the flute. Apollo by the aſſiſtance of his lyre, found means to unite the harmony of an accompaniment, to the beauties of the voice, and thus procured that inſtrument the preference to the flute. The poets have deſcribed the jealouſy and regret of Marſyas on this occaſion, by ſaying, that he was flayed alive by Apollo. Ancient authors do not perfectly agree concerning the names and ſymbols of the Muſes; we ſhall give their general appellations, and the manner in which they are commonly deſcribed.

1. Clio, the firſt of the Muſes, takes her name from glory, renown. Her province was to preſide over hiſtory. She is ſuppoſed to be the inventreſs of the guittar, which inſtrument ſhe generally holds in her right hand, and in her left a *plectrum*, ſo called in Latin, inſtead of the bow uſed in playing on that inſtrument. She is likewiſe frequently repreſented writing hiſtory.

2. Thalia preſided over comedy. Her name

ſignifies the blooming. She is repreſented reclining upon a pillar, holding a maſk in her hand.

3. Melpomene preſided over tragedy. She is generally ſeen with her hand reſting on the club of Hercules, becauſe the object of tragedy is to repreſent the brilliant exploits of heroes, the moſt illuſtrious of whom was Hercules.

4. Euterpe preſided over inſtrumental muſic; her name ſignifies agreeable. She always appears ſurrounded with flutes, lyres, guittars, and all the appendages of muſic.

5. Terpſichore, or the amuſing, preſided over the dance; ſhe has always a ſmiling countenance, and with one foot lightly touches the earth, whilſt the other ſports in the air.

6. Erato. Her name is derived from the Greek word *Eros*, love. She is the inſpirer of light poetry, and amorous verſes; her changeable phiſiognomy cannot be expreſſed, as it varies every time a new ſubject preſents itſelf.

7. Polyhymnia takes her name from the great variety of her ſongs; ſhe is repreſented with a lyre, as being the inventreſs of harmony; her eyes directed towards heaven ſhow that ſhe preſided over the ode.

8. Urania, or the heavenly, was the inventreſs of aſtronomy and the ſciences; in her hand ſhe holds a globe, which ſometimes appears placed upon

upon a tripod; and then ſhe is ſeen holding a ſcale or a compaſs in her hand.

Calliope owes her name to the majeſty of her voice; ſhe preſided over heroic poems. Near her are ſeen the trumpet of fame, crowns of laurel, arms, and trophies.

The Muſes going one day to Parnaſſus to receive the inſtruction of their preceptor Apollo, were compelled by a violent ſhower to take ſhelter in the palace of Pireneus, king of Phocis, who wiſhing to inſult them, they aſſumed wings and took flight. Pireneus attempting to purſue them, leaped from a tower and was daſhed to pieces.

Hiſtorians inform us, that Pireneus baniſhed from his kingdom all learned men, and ſhut up the public ſchools: a brutal caprice which procured him univerſal contempt; and at his death none were found to honour his memory. Having in vain endeavoured to acquire reputation by his poetry, he thought to revenge himſelf by perſecuting the ſciences; and to fix an eternal blot upon his memory, the poets invented this fable.

The Muſes are frequently repreſented ſurrounding Apollo upon mount Parnaſſus, or mount Helicon. Pegaſus is likewiſe ſeen with wings extended, raiſing himſelf into the air, and with a blow of his foot forming the fountain Hippocrene, ſo celebrated among the poets. We ſhall reſume this ſubject in the ſecond part of this work, when we

relate the hiſtory of Perſeus. Among the children of Apollo, one of the moſt diſtinguiſhed was Linus, the inventor of lyric poetry. He excelled in teaching the lyre; the moſt famous of his ſcholars were Orpheus, Thamyris and Hercules; the latter, more formed to combat monſters than cultivate the polite arts, was ſo irritated at being reprimanded by his maſter Linus, that he broke his lyre in pieces upon his head. Many cities and countries were rendered famous by the oracles of Apollo; particularly Delphos, where he had a moſt magnificent temple. The prieſteſs whom he inſpired with an enthuſiaſtic phrenzy was covered with the ſkin of the ſerpent Python, and ſat upon a ſort of table with three legs, called cortina, or tripod.

That great fraud was practiſed in the anſwers of theſe oracles there is no doubt; however many of them were certainly verified. The fathers of the church are unanimouſly of opinion, that the Almighty has ſometimes permitted the eternal enemy of mankind to foreſee future events; and this opinion receives great confirmation from the many inſtances wherein the predictions of theſe oracles were undoubtedly accompliſhed. If their anſwers had conſtantly been falſified by the event, not all the artifice of the prieſts of Apollo could have preſerved their credit ſo many ages. It muſt be however obſerved, that the anſwers given by the oracles

oracles were ſo equivocal and obſcure, that they would admit of ſeveral interpretations, ſo that the truth might ſometimes concur with that which they had adopted.

We ſhall reſume the ſubject of oracles in the chapter where we treat of the Sybils.

HISTORY OF DIANA, OR THE MOON.

DIANA was the ſiſter of Apollo, and as he was called Phœbus, ſhe was ſtyled Phœbe; both had the ſame attributes. We have already proved that among the Egyptians, Oſiris was the ſymbol of the ſun, and Iſis that of the moon. To avoid a repetition of theſe particulars, we ſhall give the hiſtory, or rather the fable of Diana, as adopted by the Greeks.

Among them, Diana was honoured under three different characters. Firſt, as a celeſtial divinity, and ſhe was then the Moon or Phœbe; ſecondly, as a terreſtrial divinity, when ſhe was called Dictea, or Dictynna, from the name of a favourite nymph, the firſt inventreſs of nets; and laſtly, as goddeſs of the infernal regions, where ſhe reigned under the name of Hecate, or Proſerpine.

It was to expreſs theſe different qualities, that ſhe was ſtyled the triform goddeſs.

The Theſſalian ſhepherds boaſted, that they could bring down the moon to the earth by their enchantments. When it happened to be eclipſed, they aſſerted that it deſcended to the earth and became obedient to their orders.

Diana came into the world before her brother, and immediately (as the Fable ſays) performed the office of midwife to her mother Latona.

The pains ſhe ſaw her ſuffer induced her to demand of Jupiter the gift of virginity, and permiſſion to preſide over child-birth, both which were granted. Virgins on their marriage thought themſelves obliged to appeaſe this goddeſs, and conſecrated to her their girdles, which procured her the name of Lyſizone, or looſe-girdle. She was likewiſe called Trivia, becauſe ſhe preſided over the highways.

In Egypt there was another Diana, named Bubaſtes; ſhe was Daughter to Oſiris and Iſis, and like her mother received the ſurname of Diana. Lucina was a name common to both this goddeſs and Juno. Pregnant women near the time of their delivery invoked them indifferently under this appellation.

The greater part of her other names were derived from places where ſhe was particularly honoured. She had two temples much celebrated; that of Epheſus, one of the ſeven wonders of the world (a deſcription of which we ſhall give in the ſecond part

part of this work, under the article Temples) was burnt the 6th of June, the day Alexander the Great was born.

Eroſtratus the incendiary wiſhed to render his name immortal by committing a crime which could never be forgotten.

The ſecond temple was ſituated in Taurica Cherſoneſus, now called the Crimea. It was particularly famous for the human victims offered there to Diana. All ſtrangers, whether they landed by chance, or were driven on the coaſt by ſtorms, were here barbarouſly ſacrificed. Oreſtes and Pylades, ſo diſtinguiſhed for their mutual friendſhip, killed the Pontiff Thoas, carried off the ſtatue of the goddeſs, and brought it into Italy, where it was called Phazelis, becauſe they had concealed it in a faggot of wood.

Upon earth Diana preſided over the chace. Sixty nymphs, daughters of Oceanus, and twenty other females, had the care of her hunting eſtabliſhment. She is repreſented with buſkins on her feet, and a quiver and bow in her hand. Her forehead is ornamented with a creſcent, and her car is drawn by hinds.

Diana was regarded as the goddeſs of chaſtity, the nymphs, her attendants, were obliged to imitate her, and if they failed, although unintentionally, they were ſeverely puniſhed. The unfortunate Actæon, led by Juno the enemy of his family, inad-

vertently penetrating to a retired grotto, where Diana and her nymphs were bathing, was inſtantly metamorphoſed into a Stag, and devoured by his own dogs.

Caliſto, a nymph of Arcadia, though favourite of the goddeſs, could not eſcape her vengeance. Jupiter, to ſeduce her, had aſſumed the form of Diana herſelf; but even this excuſe did not protect her; ſhe was driven from her ſociety, and abandoned to the jealouſy of Juno, who metamorphoſed her into a bear. Obliged to conceal herſelf in the deepeſt receſſes of the foreſt, ſhe could not always eſcape the purſuit of the hunter; Arcas, her own ſon, arrived at that age when ſo many charms are found in the chaſe, by accident met his mother; Caliſto diſcovering in him all the features of Jupiter, which were ſtill imprinted upon her mind, no longer thought of flying; ſhe anxiouſly fixed her eyes on the young prince, who was preparing to pierce her with a dart, when Jupiter to prevent ſo horrible a crime, metamorphoſed him likewiſe into a bear, and tranſlated them both to heaven.

Such is the fable invented by the poets concerning the conſtellation compoſed of ſeven ſtars; which is now called the Greater Bear.

The ſtar called Bootes which follows it repreſents the ſon of Caliſto.

Near the Arctic pole is ſeen the Leſſer Bear, known to aſtronomers by the name of Cynoſura; it

it is the guide of mariners. The ſtars of which this is compoſed repreſent the nymphs who had the care of Jupiter in his infancy.

Diana, equally proud as Juno, would ſuffer none to be compared with her.

Dedalion ſon of the morning ſtar, called Lucifer, was changed into a hawk from the following circumſtance. Chione his daughter, being raſh enough to prefer her own beauty to that of Diana, was killed by an arrow from that goddeſs.

Dedalion, diſconſolate for the loſs of his daughter, precipitated himſelf from the top of a tower, when Apollo, out of compaſſion, transformed him into an hawk.

There is a ſtory that Diana becoming enamoured of Endymion, king of Elis, every night deſcended from her car to viſit him upon the mountains of Caria. This fiction ſo injurious to Diana is founded ſolely upon the paſſion of Endymion for aſtronomy, and the attention which he beſtowed on the courſe of the moon.

This prince was fond of retiring to a grotto in Latmos, one of the mountains of Caria, where he frequently paſſed whole nights; which occaſioned the ſtory of his being viſited by Diana.

His conſtant application to ſtudy, and his indifference to pleaſure, cauſed it likewiſe to be ſaid, that he had obtained from Jupiter the gift of perpetual ſleep. There is ſtill to be ſeen in mount Latmos

Latmos a ſort of cavern, which is yet called the grotto of Endymion.

The chariot of the ſun was of gold, and that of the moon ſilver.

The tranquil progreſs of the latter was deſcribed by ſaying, that ſhe ſilently advanced amid the ſhades of Night; who was a particular divinity, ſaid to be the daughter of Chaos. She paſſed for the moſt ancient of all the goddeſſes, to expreſs that darkneſs exiſted before light. She is repreſented in a chariot of ebony, covered with a large black veil, and ſurrounded with ſtars. In her hand ſhe holds a flambeau, which ſhe appears to be in the act of extinguiſhing.

The poets attribute to her a number of children, but they were all metaphorical, ſuch as Pain, Fear, Love, Envy, Age, &c. &c.

We ſhall ſpeak of all theſe divinities under another article; at preſent their hiſtory would give too much interruption to that of the principal deities.

The name of Hecate was given to Diana; this is derived from a Greek word, which ſignifies to ſtrike at a diſtance; by this ſurname was meant the rapidity with which her rays paſs from heaven to earth.

Theſe rays, like thoſe of Apollo, were called Arrows, and the influence of both was equally dreaded.

The

The names of Phœbus and Phœbe, which were given to Apollo and Diana, on account of the light they diffuſed over the earth, had an origin which it will be of ſervice to know; they are derived from the mother of Latona, whoſe name was likewiſe Phœbe; ignorance of her birth cauſed this perſonage to be regarded as the offspring of the earth.

This primary Phœbe derived her greateſt celebrity from an oracle ſituated at the foot of Parnaſſus, yielded to her by her mother the Earth.

Apollo and Diana at firſt divided this ſpecies of inheritance, but not long after Apollo only was conſulted there.

This being the oracle of Delphos, it is neceſſary to be acquainted with its origin.

Diodorus Siculus ſays, that it was firſt diſcovered by means of goats feeding in the valleys of mount Parnaſſus.

In one of theſe valleys was to be ſeen a narrow opening; ſome goats approaching to browſe the herbs which grew around, experienced a ſort of intoxication, which made them leap about in an extraordinary manner. The ſhepherd who was tending them, ſurpriſed at this effect, went to take a nearer ſurvey of this cleft, when the air which proceeded from it occaſioned him a kind of delirium, which he looked upon as divine inſpiration. The report of this miracle drew together the

neighbouring inhabitants. The experiment repeated a thouſand times conſtantly produced the ſame effect. Surpriſed at a prodigy which their knowledge at that time did not enable them to account for upon natural principles, they ſuppoſed ſome propitious divinity, or the earth itſelf, diſpenſed oracles through this aperture, and gave thoſe who approached it the power of predicting futurity. From that time this place was regarded as ſacred. A ſort of ſanctuary was eſtabliſhed there which could not be approached without rich offerings to the divinity they wiſhed to conſult. This ſanctuary was in time encloſed in a magnificent temple, and the afflux of thoſe who reſorted here ſo increaſed the number of habitations, that they were conſiderable enough to form the city of Delphos.

This famous aperture was ſituated about the middle of Parnaſſus, a mountain of Phocis, on the ſouthern deſcent.

The temple and city of Delphos acquired ſuch immenſe riches, that they were compared to thoſe of the kings of Perſia.

Before we conclude this work we ſhall treat more fully the intereſting ſubject of oracles.

HISTORY

HISTORY OF BACCHUS.

THE pride and ambition of the Greeks led them to believe their own country the birth-place of all the gods and heroes. Never was a people more deſirous of appearing illuſtrious.

The conqueſts of Bacchus had rendered his name too famous not to attribute to him a Grecian origin. However, Herodotus, Plutarch, and Diodorus Siculus, (who faithfully executed the office of hiſtorians,) inform us, that he was born in Egypt, and brought up in Nyſa, a city of Arabia the Happy, where he had been ſent by his father Ammon. We even perceive by them, that the Bacchus of the Greeks was no other than the famous Oſiris, conqueror of India. The fictions of the poets, and the accounts of ancient authors, can only be applied to this King of Egypt. Speaking of Bacchus, they firſt ſay that he came to the aſſiſtance of Jupiter in his war againſt the giants; and afterwards, that he was the ſon of Semele, and grandſon of Cadmus. Now this laſt mentioned prince did not exiſt till many ages after the above war. The fable adds, that Bacchus clothed in the ſkin of a tiger, rendered

great ſervice to Jupiter; but was torn in pieces by the giants.

This latter circumſtance undoubtedly alludes to the death of Oſiris, who was killed by his inhuman brother Typhon. Diodorus explains this contradiction by ſaying, that the worſhip of this divinity was brought from Egypt into Greece by Orpheus, who being favourably received by Cadmus, wiſhed to expreſs his gratitude by attributing to one of that prince's family the hiſtory and fable of the Egyptian Bacchus—and, indeed, the worſhip which was paid to this god, and that which was paid to Oſiris, perfectly reſembled each other.

This compariſon ſerves ſtill more to prove that the Greeks were indebted to the eaſtern colonies, not only for their divinities, but even the major part of their names.

Diodorus Siculus reckons three of the name of Bacchus; Cicero five; and the moderns are ſtill more divided, as to their number and origin.

Many learned men are of opinion, that the Bacchus of the poets is no other than Moſes.—They find ſo great a reſemblance between them, that we think it neceſſary to give their reaſons for imagining them the ſame, without pretending however to offer any thing poſitive upon the ſubject. Both are repreſented as having been born in Egypt, and expoſed upon the Nile.

The

The name of Moſes, and that of Myſas, given to Bacchus by Orpheus, both expreſs that they were ſaved from the water.

Bacchus was brought up in Arabia, on a mountain called Nyſa; it was in this ſame country that Moſes paſſed forty years.

Bacchus, when cruelly perſecuted, retired to the borders of the Red-Sea; Moſes, to deliver the Hebrew people from the oppreſſion of the Egyptians, croſſed the Red-Sea.

The numerous army of Bacchus, compoſed of men and women, paſſed through Arabia in their way to the conqueſt of India. The army of the Jewiſh legiſlator, compoſed of men, women, and children, were obliged long to wander in the deſart, before they arrived in Paleſtine, which, as well as India, belongs to the continent of Aſia.

The fable frequently repreſents Bacchus with horns; which may be ſuppoſed to allude to the two rays of light which ſhone on the forehead of Moſes.

Bacchus was brought up on Mount Niſa; Moſes received the tables of the law on Mount Sina. By the tranſpoſition of a ſingle letter theſe two names become exactly alike.

Bacchus, armed with his thyrſis, defeated the giants; Moſes fought the giants deſcended from Enoch, and a rod is the inſtrument of his miracles. Jupiter ſent Iris to order Bacchus into India to deſtroy

ſtroy a ſinful nation; God commanded Moſes into Paleſtine to exterminate an idolatrous nation.

The god Pan gave Bacchus a dog to accompany him in his travels; Caleb, which in the Hebrew ſignifies a dog, was the faithful companion of Moſes.

Bacchus, by ſtriking the earth with his thyrſis, produced rivers of wine. Moſes, by ſtriking the rock with his miraculous rod, cauſed fountains of water to guſh from it.

This parallel agrees too perfectly not to induce us to believe, that the fable of Bacchus is a diſfigured tradition of the hiſtory of Moſes. Again, there are ſome who endeavour to prove, that Bacchus is the ſame as Nimrod, the ſon of Chus, which procured him at firſt the name of Bar-Chus, ſon of Chus, and by corruption Bacchus. Others on the contrary think, that Bacchus is the ſame as Noah, to whom ſacred hiſtory attributes the firſt cultivation of the vine.

However it be, we may conclude from theſe compariſons, that the Jewiſh legiſlator, having been much celebrated in Egypt, they have borrowed many of the principal features of his life to embelliſh the hiſtory of Bacchus, or rather Oſiris, who appears to have been the real Bacchus.

We learn from hiſtory, that the worſhip of this divinity was introduced into Greece by Cadmus. Semele, daughter to that prince, having a ſon named

named Bacchus, who performed ſome actions and exploits in ſome reſpect ſimilar to thoſe of the Egyptian Bacchus, was afterwards confounded with that God, and in compliment to his grandfather, Cadmus, received the ſame honours.

FABLE OF BACCHUS.

It is not ſufficient to know the hiſtorical compariſon between Moſes and Bacchus; we ſhall give the ſtory of his birth as we find it in the Grecian poets.

He was the ſon of Jupiter and Semele, daughter of Cadmus. This princeſs dwelt in the city of Thebes. Juno becoming jealous of Semele aſſumed the form of Beroe her rival's nurſe, and adviſed her to requeſt of Jupiter, that he would appear to her armed with his thunder, and in all the majeſty with which he was inveſted when he appeared to Juno. The unſuſpecting Semele accordingly informed Jupiter, that ſhe had a favour to demand, and made him ſwear by the river Styx not to refuſe her: he pronounced the oath, and notwithſtanding the fatal conſequences which he knew would attend it was obliged to comply.

The unhappy Semele could not ſupport ſo glorious a ſight, her palace was conſumed by the rays of light which ſurrounded him, and ſhe herſelf periſhed in the flames.

However, Jupiter willing to ſave the infant with which ſhe was pregnant, encloſed it in his thigh, where it remained till the appointed time of its birth.—This ridiculous ſtory afterwards procured Bacchus the ſurname of Bimater, which ſignifies having two mothers.

In tracing the origin of this extraordinary ſtory concerning the birth of Bacchus, we find, that Semele was ſo ſcorched by the fire which conſumed her palace that ſhe expired, but that the child with which ſhe was pregnant was preſerved. Immediately on its birth, Jupiter ſent Mercury with it to Nyſa, a city near a mountain called Meros, which word ſignifies thigh. This is the only foundation of the above fable. At the intreaty of Mercury, the daughters of Atlas took charge of the infant Bacchus. Silenus undertook the care of his education, and conceived ſuch an attachment for him, that he would never afterwards leave him, but accompanied him in all his conqueſts,

As we ſhall reſume the hiſtory of Silenus in its proper place, we ſhall content ourſelves at preſent with obſerving, that in fable he is deſcribed as the god of wine; becauſe he is ſuppoſed firſt

to

to have cultivated the vine. Bacchus, out of gratitude to the daughters of Atlas, changed them into the ſtars called Hyades; from the word Hyie, one of his ſurnames. He is generally repreſented under the figure of a young man with a ruddy freſh complexion, to expreſs the joy which wine inſpires even in old age. In his hand he carries a thyrſis, which is a ſort of wand ſurrounded with vine leaves and ivy: the latter plant being cool and refreſhing, was ſuppoſed to have the power of diſpelling the fumes of wine, and preventing it from intoxicating the brain: It is for this reaſon that Bacchus almoſt always appears crowned with ivy and vine branches.

He is frequently ſeen ſitting in a chariot drawn by panthers and tygers. By this equipage we muſt underſtand, that exceſs of wine deprives man of his reaſon, renders him furious and frequently cruel. The victims ſacrificed to Bacchus were generally either a magpie or a goat. The former to ſhow that wine renders a man incautious in his converſation; and the latter becauſe the goat browſes on the vine buds.

The feaſts of this god were celebrated with great diſorder by prieſteſſes named Bacchantes, or Baſſarydes, or Thyades, and frequently Menades, who ran up and down the mountains clad in the ſkins of tigers. When they invoked the god their hair was diſhevelled, and in their hands they

held thyrſes and torches. Theſe feaſts were called Bacchanalia, and Dionyſia, from the ſurname of Bacchus, or Triterica, becauſe they were celebrated every third year. They likewiſe gave them the name of Orgia, which ſignifies fury. During another feaſt, named Aſchoſia, they amuſed themſelves with jumping upon bladders filled with air, and thoſe who fell afforded ſport to the others.

Nothing was more terrible than the vengeance of Bacchus, or his worſhippers, when any preſumed to diſturb their rites, or oppoſe his divinity.

Pentheus, ſon of Echion and Agave, wiſhing to prevent the Thebans his ſubjects from celebrating theſe feaſts; the god inſpired his mother Agave with ſo blind a fury, that inviting the Bacchantes to follow her, ſhe with her own hands tore in pieces her unhappy ſon. This dreadful example had no influence on the Mineides.

One day, during the celebration of theſe feaſts, out of contempt, they employed themſelves openly in working tapeſtry, but were changed into bats, and their work into ivy leaves by the offended deity.

Lycurgus, (who muſt not be confounded with the Spartan law-giver of that name,) wiſhed to deſtroy all the vines in Thrace, and began demoliſhing them with a ſcythe; an unhappy ſtroke, however, happening to fall upon his leg, the people,

ple, who witneſſed the circumſtance, regarded it as a puniſhment for the inſult offered to the god of wine.

Bacchus, having collected an immenſe army, conſiſting both of men and women, ſet out for the conqueſt of India. Inſtead of ſpears and ſhields, his troops were armed with drums and thyrſes. This riotous troop ſpread univerſal conſternation, but the intention of Bacchus being only to teach the cultivation of the vine to the conquered nations, he was every where received as a benignant deity.

He carried his conqueſts, or rather his travels and feaſts, into the countries ſituated beyond the Mediterranean, as Arcadia and Syria; but he never penetrated into thoſe immenſe provinces which extend as far as the Ganges, and are now called the Eaſt-Indies.

It was on his return from this expedition that he eſpouſed Ariadne, daughter of Minos, king of Crete.

He preſented her with a crown of gold, enriched with diamonds, moſt curiouſly executed by Vulcan.—This crown, after the death of Ariadne, was placed among the conſtellations, or rather its name was given to an aſſemblage of eight ſtars, three of which are extremely brilliant.

Alexander the Great, in his conqueſt of India, propoſed Bacchus as his model, and during ſix

days his ſoldiers celebrated the feaſts of that god with all the exceſſes of intoxication.

Among the moſt celebrated monuments of Bacchus which remain, the moſt beautiful are thoſe which repreſent his marriage with Ariadne, whom the perfidious Theſeus had abandoned on the iſland of Naxos. Particularly there is extant a ſtone of ineſtimable value upon which this ceremony is engraved; it is called the ſeal of Michael Angelo, and belonged to the King of France. A caduceus is frequently placed near Bacchus to ſhow that he preferred peace to war.

Among the different names given to Bacchus we muſt remark that of Nyctilius; he was ſo called becauſe his orgies were celebrated in the night by the light of torches and flambeaus.—The name of Dionyſius is derived from Dios, God, and Nyſa the city where hew as brought up. He is likewiſe ſtiled Evan and Hyie, ſignifying Courage, Son; words which were frequently repeated by Jupiter whilſt Bacchus was engaged in combat with the giants.—It is likewiſe thought that the name of Bacchus may be derived from Bacchein, to howl, on account of the cries of the Bacchantes.

HISTORY

HISTORY OF MINERVA.

By the Greeks and Romans Minerva was regarded as the nobleſt production of Jupiter; but long before ſhe was known to them, the Egyptians acknowledged her as a divinity.

Of the five goddeſſes of this name mentioned by Cicero, he ſays, that the moſt ancient ſprung from the Nile, and was held in great veneration by the Egyptians. The ſecond was daughter of Saturn and goddeſs of war; the third, daughter of Jupiter; the fourth was of Athens, and daughter of Vulcan; the fifth and laſt, was daughter of the Giant Pallas, and is called indifferently Pallas or Minerva.

The ſtories of theſe different goddeſſes being generally confounded together, we ſhall relate the principal one preſerved by Mythology.

Jupiter, after the war with the Titans, ſeeing himſelf, with the conſent of all the gods, abſolute ſovereign of heaven and earth, eſpouſed Metis, ſuppoſed to be the wiſeſt being in the univerſe; (this name is allegorical, and we have already mentioned that it ſignifies Providence.) Being informed by Cœlus that from her would ſhortly proceed a daughter of conſummate wiſdom, and a ſon deſtined by the Fates to the empire of the world, he devoured her; ſometime after, feeling a dreadful pain in his head, he applied to Vulcan,

who, with the blow of an axe, divided his head, from whence ſprung Minerva completely armed, and already of ſufficient ſize to render Jupiter eſſential aſſiſtance in his war with the giants.

The fiction, concerning the birth of Minerva, has always appeared myſterious; and the inſcription on her temple at Sais, in Egypt, ſtill adds to the obſcurity; it was conceived in theſe terms:

I am what is, what was, and what ſhall be;
None could ever raiſe the veil that covers me;
and if you would know my works, it is I who made the ſun.

The moſt famous of the learned think this myſterious inſcription to have been taken from the book of Moſes; where Eternal Wiſdom, ſpeaking of itſelf, ſays—

I proceeded from the head of the Moſt High before the exiſtence of any thing created.

This opinion is the more probable, as the inhabitants of Sais were ignorant of the time when the worſhip of Minerva began. There is every reaſon to believe that it reached up to the laſt Patriarchs. It had already exiſted a long time when Cecrops, originally of Sais, quitted that city, and led a colony into Greece, where he ſoon introduced the manners and religion of his country.

This Prince had a daughter whom he named Athene, to place her under the immediate protection of Minerva.

The great reputation of Cecrops cauſed this daughter

daughter to be afterwards confounded with the goddeſs whoſe name ſhe bore.

Minerva, Athene and Pallas, were the ſame divinity among the Greeks. Conſidered as Minerva, ſhe preſided over wiſdom: as Athene, ſhe was the tutelar divinity of Athens: as Pallas, ſhe preſided over war. On account of this laſt function, ſhe was frequently confounded with Bellona; a different divinity, of whom we ſhall ſpeak at the concluſion of this article.

The inhabitants of the iſland of Rhodes were much diſtinguiſhed for the worſhip they at firſt rendered Minerva; but when they adopted the Sun as their principal and greateſt divinity, the veneration for Minerva declined. The Athenians, in hopes of procuring the particular favour of this goddeſs, declared her the protectreſs of their city, and built a magnificent temple, where ſhe was honoured under the name of Parthenos; that is, virgin.

Phidias, the moſt celebrated and ingenious ſculptor of his age, adorned this temple with a ſtatue of gold and ivory; which his genius rendered worthy of the goddeſs it repreſented.

The Athenians, to add ſtill more ſolemnity to the worſhip of Minerva, celebrated in honour of her the magnificent feaſts called Athenæ. They were inſtituted by Ericthonius, third king of Athens. Theſe feaſts were afterwards called Panathenæ,

thenæ; when Theſeus had united the twelve villages of Attica to form the ſingle city of Athens theſe feaſts were divided into the greater and the leſs; the former were celebrated every fifth year, the latter annually; and it was during this celebration that the verſes of Homer, named rhapſodies, uſed to be ſung.

The fable ſays, that the honour of giving name to the city of Athens, which at firſt was called after its founder Cecrops, produced a violent diſpute between Neptune and Minerva.

The twelve principal deities being choſen arbiters of this difference, determined that they who ſhould produce the moſt uſeful gift for the city ſhould honour it with their name.

Neptune immediately with a blow of his trident, produced from the earth a noble ſteed, the ſymbol of heroic courage. Minerva produced a blooming olive tree, the ſymbol of peace. The deities decided in favour of the latter, who gave her own name, Athene, to the city.

Hiſtory has preſerved the explanation of this fable. It ſays, that Cecrops, originally of Sais, having led an Egyptian colony into Attica, reformed the barbarous cuſtoms of the natives, inſtructed them in agriculture, and taught them to plant the olive which was found very congenial to the ſoil.

He brought them to adopt the worſhip of Minerva,

Minerva, to whom this tree was particularly conſecrated, and the city then took the name of its tutelar divinity. Athens became famous for the excellence of its oils; its commerce being by this means greatly increaſed, rendered the cultivation of the olive extremely valuable, and the neceſſity of inſuring ſafety to foreign veſſels reformed the natural inclination of the Athenians to piracy. To deſcribe and commemorate the origin of this reform, the fable of Neptune being ſurpaſſed by Minerva was invented.

Some hiſtorians ſay, on the contrary, that this ſtory alludes to a difference which took place between the ſailors who acknowledged Neptune as their divinity, and the people and ſenate, who were under the protection of Minerva. The Areopagus was appointed to determine this diſpute, and decided that agriculture, and a rural life, were preferable to the profeſſion of pirates: it enacted wiſe and ſalutary laws to inſure the liberty of commerce; and to commemorate this deciſion, they pretended that Neptune had been excelled by Minerva, and that the twelve principal deities themſelves had given judgment in her favour.

Arachne, a maid much celebrated for her ſkill in works of tapeſtry, preſumed to ſay, that ſhe would not yield even to Minerva herſelf. She diſplayed her works, and defied the goddeſs to a compariſon. Minerva enraged, tore in pieces the webs

webs of Arachne, and ſtruck her with her ſhuttle. Unable to ſupport ſo mortifying an affront, ſhe determined to put an end to her exiſtence with a cord, but was changed by Minerva into a ſpider.

This fable is an allegory, intended to ſhow, that preſumptuous pride ſeldom goes unpuniſhed. Yet it may probably have its origin from the word *Arak*, which ſignifies equally to ſpin, and the web of a ſpider. We find many allegorical fables intermixed with the hiſtory of Minerva; among them may be claſſed that of Tiréſias, which relates, that having one day ſurpriſed Minerva bathing, he was inſtantly deprived of ſight, but obtained the gift of prophecy through the interceſſion of his mother. The meaning of this fable is, that the truly wiſe conſider of very little importance the ordinary events of life, and, wholly attentive to the dictates of wiſdom, learn by preſent experience to provide againſt future evils.

Pallas was not the only ſurname given to Minerva; ſhe was called Parthenia, from being a virgin; Cæſia, for having blue eyes; and Tritonia, from the lake Triton; to which, according to ſome accounts, ſhe was indebted for her origin.

The word *Trito*, ſignifies likewiſe brain; and as ſhe proceeded from the brain of Jupiter, it is to that probably we ſhould aſcribe the name Tritonia. Sometimes ſhe is called Hippia, ſignifying female equeſtrian.

The

The feaſts of Minerva, called Quinquatria, were celebrated at Rome in the month of April.

During their continuance, pupils were obliged to carry preſents to their maſters. The two-fold object of this was, to habituate them to ſentiments of gratitude, and to teach them, that no pleaſure is equal to that experienced by a generous heart in diſcharging a duty, or conferring an obligation.

Theſe preſents were called minervalia, or gifts offered to wiſdom, in order to enhance their value, and to remind the maſter, that wiſdom ought conſtantly to direct his endeavours for the inſtruction of youth.

At that time no act of liberality was performed without invoking the Graces; as they were ſuppoſed to preſide over acts of kindneſs; to give, alone, was not ſufficient. There exiſted among the Greeks and Romans pictures, or pieces of ſculpture, in which the real Graces were repreſented driving from the temple the idle, or fictitious Graces. We think it quite unneceſſary to explain theſe allegories.

Several inventions were attributed to Minerva, that of the polite arts, the uſe of oil, the art of ſpinning, and ornamental tapeſtry.

Theſe pretended inventions were merely allegorical. Arts and ſciences are the real riches of the mind, and worthy of the patronage of wiſdom.

Oil ſhows, that to acquire knowledge we muſt frequently conſecrate our nights to ſtudy.

The art of ſpinning repreſents the patience and perſeverance neceſſary in proſecuting our works; and by the ornaments of tapeſtry we are ſhown, that it ſhould be our ſtudy to embelliſh them.

Minerva is ſaid to have proceeded from the head of Jupiter, to expreſs, that wiſdom is not of human invention, but of divine origin. She is repreſented coming into the world armed; becauſe the wiſe ſupported by a clear conſcience, and unſpotted virtue, are able to combat vice, and remain firm under misfortune. She is deſcribed as a virgin, becauſe wiſdom cannot unite with corruption, or earthly pleaſure. She has no external ornaments, and is of a ſtern countenance, becauſe ſhe needs no borrowed decorations; ſhe ſhines with equal luſtre when clothed in the ruſſet gown, or inveſted with royal purple. Her aſpect, always noble, inſpires equal love and reſpect, whether under the wrinkles of old age, or the charms and bloom of youth. She is frequently repreſented holding a diſtaff, and preparing to ſpin, intended to teach us, that we ſhould avoid idleneſs, and, to all others, preſer thoſe employments which are moſt uſeful. Bellona preſided over ſanguinary wars; it was over the war againſt vice that Minerva preſided. On her head ſhe wears a helmet, having on the top of it an owl. In one hand ſhe holds a lance, and in the

the other the egis, (a ſort of ſhield, covered with the ſkin of a ſerpent ſlain by herſelf, and having in the middle a repreſentation of the head of Meduſa one of the Gorgons.)

This ſhield and armour were uſed by the goddeſs to ſtrike terror into the guilty.

The owl perched upon the helmet was to expreſs, that wiſdom frequently delights to meditate in the ſolemn ſilence and tranquillity of night.

BELLONA.

THIS goddeſs was by the Greeks called Enyo, and yet they frequently confounded her with Pallas. She was daughter of Phorcis and Ceto, and ſiſter of Mars. Among the ancients her moſt common appellation was Duellona.

She is deſcribed by the poets as a warlike divinity, who prepared the horſes and chariot of Mars when he departed for battle.

She is likewiſe repreſented with diſhevelled hair, holding a torch in her hand.

Bellona had a temple at Rome, near the Carmental gate.

It was in this temple the ſenate gave audience to ambaſſadors, who, as well as generals returning from war, were not permitted to enter the city.

At the gate of this temple was a little pillar, againſt

againſt which a ſtone was thrown on a declaration of war.

Bellona was claſſed among the common divinities; in rank ſhe was equal to the god Mars. Her prieſts were inſtalled into their office by making inciſions in the thigh, and offering as a ſacrifice to the goddeſs the blood which flowed from the wound; but this cruelty was only pretended. The worſhip of Bellona, though famous at Rome, was ſtill more ſo in two conſiderable cities particularly conſecrated to that goddeſs; both called Comana.

In ancient monuments, Bellona is ſeen armed with a pike and ſhield, but it is extremely difficult to diſtinguiſh her from Minerva.

HISTORY OF MARS AND VICTORY.

The god Mars, whom the Greeks called Ares, was the ſon of Jupiter and Juno. The fable of his birth, which we have already given in the hiſtory of Juno, was invented ſolely by the Latin poets. To the Greeks, and more ancient nations it was entirely unknown.

The recent invention of this fable ſerves to prove that it was an allegory of the Latins, to deſcribe the jealouſy of Juno at ſeeing the manner in which Jupiter had produced wiſdom.

Juno

Juno entruſted the education of Mars to Priapus one of the Titans, or Dactyli Idæi. This ſkilful preceptor obſerving the promiſing talents of his young pupil, inured him to bodily exerciſes and the uſe of arms. He trained him for the office of a great commander, and taught him that by acquiring glory, he might aſpire to the rank of the moſt illuſtrious divinities, and ſoar above thoſe inferior gods among whom, by birth, he was placed. It was out of gratitude, and in acknowledgement for the care and ſucceſs of Priapus, that he received the tenth of the ſpoils conſecrated to the god Mars.

There were many princes of this name, and in the ſequel almoſt every people had their Mars; but we ſhall mention only the principal of them.

Diodorus ſays that the original Mars, to whom is aſcribed the invention of arms, and the art of ranging troops in order of battle, was Belus; called in ſcripture Nimrod; and mentioned as a mighty hunter before the Lord.

He firſt exerciſed his powers againſt wild beaſts, but afterwards employed them in reducing mankind to ſubjection.

Glory and power always excite our ſurpriſe. Nimrod was at firſt feared and admired, but the people ſoon perceived how capable he was of protecting and defending them. The execution of his orders inſured ſucceſs, and ſecured the ſafety of all; they ſaw the advantage of inveſting the ſu-

preme power in one; beſtowed on him the crown, and the deſcendants of theſe ſame people created him a divinity.

The learned Hyginus informs us, that the name Belus was given to this king of Babylon, becauſe he was the firſt who hunted wild beaſts.

The ſecond Mars was an ancient king of Egypt. The third, a Thracian monarch called Odin. He became ſo diſtinguiſhed for his power, courage, and conqueſts, that he was by this people (the moſt warlike in the world) ſtyled the god of war. The ſame Odin was frequently called Hyperborean Mars.

The fourth god of that name, was he whom the Greeks ſurnamed Ares; and the fifth, was the Mars of the Latins, ſuppoſed to be the father of Romulus and Remus.

The Gauls had likewiſe their Mars whom they called Heſus. They ſacrificed human victims to him. The Scythians, with their uſual ſimplicity, adored the god of war under the form of a ſword; and the Perſians, when they deified the famous Nimrod, gave him the name of Orion, and regarded him as the god of battle. The Greeks, always deſirous of embelliſhing the hiſtory of their gods, attributed to their Mars the exploits of all thoſe we have juſt mentioned.

The celebrated tribunal called the Areopagus was inſtituted to decide a difference which had ariſen between Mars, or Ares, and Neptune.

The

The former refuſing to conſent to the marriage of his daughter Alcippe with Allirotius, ſon of Neptune, that raſh youth, liſtening only to the dictates of his paſſion, had the temerity to carry her off. But he could not eſcape the god of war, and his life was the forfeit of his bold attempt.

Neptune in deſpair for the loſs of his ſon cited Mars to appear before the judges. The graveſt Athenians being aſſembled to determine this affair, declared Mars innocent, and acquitted him after the uſual manner.

The Court of Juſtice being ſituated on an eminence, was called Areopagus, from Ares, and Pagos, the rock of Mars. The eſtabliſhment of this tribunal, ſo reſpected for the equity of its deciſions, according to the Arundelian marble, ſhould be placed 1560 years before the Chriſtian era, under the reign of Cranaus. This ſtory received the embelliſhments of poetical invention. The noble ſimplicity of hiſtory was abandoned for the brilliant ornaments of poetry. It was pretended that Mars had been pronounced innocent by the twelve principal deities, becauſe the judges, who amounted to that number, were choſen from the moſt illuſtrious families of Athens.

The names given to the god Mars had different ſignifications. Ares ſignifies injury, and repreſents the miſeries attendant on war; or probably may be derived from the Hebrew word Arits,

ſtrong and terrible. The Latins called him Gradivus, in peace, and Quirinus, in war.

Romulus, whom the Romans regarded as the ſon of Mars, when honoured as a divinity, received the name of Quirinus.

When Mars was invoked to protect the cultivated lands from the ravages of war, he was called Silveſter, and father. The Greeks, to paint him cruel and terrible, named him Corythaix, which ſignifies ſhaking his helmet. He is generally repreſented in a chariot guided by Bellona; his horſes, the offspring of Boreas and Erynnis, were called Terror and Fear; on his breaſt-plate are the figures of ſeveral monſters: The poets add, that Fury and Indignation ſat perched upon his helmet, and that Fame always announced his approach.

Mars had ſeveral temples at Rome. Auguſtus, after the battle of Philippi, erected a moſt magnificent one in honour of him, under the name of Mars the Avenger.

The prieſts of this god were called Salii; they had the care of the Ancilia, or ſacred ſhields, the origin of which is as follows:—

A ſhield, of a form till that time unknown, being found, it was ſuppoſed to have fallen from heaven. The oracle being conſulted, returned for anſwer, that the empire of the world was deſtined for that city which ſhould preſerve this ſhield. Numa Pompilius, the better to ſecure it from

from loſs, had ſeveral made ſo exactly in imitation of it, that it was impoſſible to diſtinguiſh which was the original.

The form of the Ancilia was an oval, a little indented in one part. Their length was about two feet and an half. The number of the Ancilia, like that of the prieſts called Salii, was twelve. Tullus Hoſtilius increaſed them to twenty-four.

During the feaſt of the Ancilia, which began in the calends of March, and laſted thirteen days, they were carried in proceſſion, the attendants dancing, and ſinging verſes adapted to the occaſion.

During the continuance of theſe feaſts no military enterpriſe, no expedition, no buſineſs of importance was permitted. Ancient monuments generally repreſent Mars under the figure of a man extremely robuſt, armed with a helmet, a pike, and a ſhield. He is ſometimes naked, and ſometimes wears a military dreſs, and a cloak.

Mars the Conqueror carries a trophy.

Mars Gradivus is in the attitude of a man walking with large ſtrides.

VICTORY.

HESIOD ſays that victory was the daughter of Styx and the river Acheron.

She aſſiſted Minerva in the battle of the giants. This goddeſs had ſeveral temples in Greece and Rome, and it was in her temple the Romans placed the ſtatue of Cybele, when brought from Peſſinus.

The Arcadians, the moment of their arrival in Italy, erected a temple to the goddeſs Victory; and the Dictator Sylla inſtituted games to her honour.

In medals and pieces of ſculpture ſhe is ſeen flying in the air, holding in her hand a crown, or a branch of palm.

The Egyptians repreſented her under the form of an eagle; a bird ever victorious.

She ſometimes carries a globe, to ſhow that her empire extends over the whole earth.

In naval victories ſhe is ſeen placed on the prow of a veſſel,

THE HISTORY AND FABLE OF VENUS.

To adorn the imagination with the power and language of truth; to ſurpriſe, affect, and ever pleaſe, are the principal objects of poetry, when ſhe abandons herſelf to what ſhe calls her genius. She may embelliſh and even exaggerate a common occurrence; but this power is uſeleſs in deſcribing the exceſs of the paſſions; for the limits of truth are hers, and when ſhe attempts to overſtep them ſhe becomes ridiculous and ineffectual.

The poets ſoon perceived the weakneſs of their pencil when they attempted to paint beauty. Its dangerous influence was felt, and their moſt alluring deſcriptions were frequently eclipſed by the models they were intended to repreſent. To avoid this hazard, and diſguiſe their inability, they created it a divinity, and were not deceived in their opinion that weak mortals would ſoon become their accomplices, and haſten to erect altars to its honour.

Venus ſprings from the foam of the ſea; a ſea ſhell ſailing gently on the ſurface of the water is wafted by the gentle breath of zephyrs to the foot of Mount Cythera. Here the god-

deſs lands, and as ſhe walks, flowers ſpring under her feet. The Hours, who were charged with her education, received her, and conducted her to heaven.

Her train is compoſed of the Smiles, Sports, and Graces. Her power and charms are heightened by the ceſtus, a myſterious girdle, producing every paſſion at the appearance of the object who wears it. Such was the Venus of the poets when ſhe appeared before the gods; but let us leave to poets the taſk of embelliſhing their pictures, and content ourſelves with knowing what mythology informs us concerning the origin of Venus.

Heſiod ſays that ſhe was produced from the foam of the ſea, and the blood which flowed from Cœlus, when wounded by his ſon Saturn.

From this ſingular compound proceeded the moſt beautiful of the goddeſſes; ſhe firſt appeared at Cythera, and from thence paſſed into Cyprus. Almoſt all the poets have followed the tradition of Heſiod. However Homer, who was equally as ancient, and much more celebrated, ſays ſhe was the daughter of Jupiter and Dione.

Cicero reckons four of the name of Venus.—The firſt, daughter of Cœlus and Lux, or the Light.—The ſecond, ſprung from the foam of the ſea, was mother of Cupid.—The third, daughter of Jupiter and Dione, was wife to Vulcan

can, and mother of Anteros.—The fourth and laſt, was Aſtarte, wife of Adonis, born in Phœnicia.

Pauſanias mentions three: one celeſtial, who preſided over chaſte affection; another terreſtrial who preſided over marriage; and a third, called Averſativa, who baniſhed all criminal deſires.—Such was the difference of opinion among the ancient poets concerning Venus.

Among the moderns, the illuſtrious Sir Iſaac Newton ſeems to reckon only one Venus, whom he calls Calycopis; and ſays ſhe was daughter of Œtreus, king of Phrygia; that ſhe married Thoas ſurnamed Cinyras, and was mother of Æneas. Thoas raiſed altars to her at Paphos, in Amathus, in the iſle of Cyprus, and at Byblos—he inſtituted feaſts to her honour which were called orgies; and committed the care of her worſhip to a college of prieſts which he founded.

It is upon the authority of Tacitus, Evhemerus, and Lactantius, that the illuſtrious Newton founds his opinion concerning the origin of Venus.

We can give no clear information concerning this goddeſs, either from fabulous hiſtory or the accounts of the poets; becauſe we find in them a perpetual mixture of natural philoſophy, morality, and hiſtory. Frequently ſhe is conſidered as a goddeſs, ſometimes as a planet; but her name in general ſerves only to deſcribe the paſſions.

That there have been many of the name of

Venus appears certain; but ſhe was originally of Phœnicia. This eaſtern nation adored Venus Urania, or the heavenly, that is to ſay the planet of that name; and in the courſe of time her worſhip became confounded with that of Aſtarte, wife of Adonis.

When the Phœnicians led their colonies into the iſles of the Mediterranean, they firſt ſtopped at the iſland of Cyprus, which lay neareſt to the coaſt of Syria. From thence they proceeded to Cythera, an iſland not far from the Continent of Greece. Here they introduced their commerce and religion among the inhabitants, whoſe paſſion for the marvellous led them to report that it was among them Venus firſt appeared.

They gave her the name of Aphrodite, Foam, to expreſs that ſhe arrived by ſea.

The Temple of Cythera was one of the moſt ancient Venus poſſeſſed in Greece.

The hiſtories of Aſtarte and Venus were ſoon confounded by the Greeks. The uncertainty of hiſtorical facts, the impoſſibility of arranging them with order, left the poets no other guide than their imagination; they conſulted only their own paſſions, or thoſe of the princes or great characters they wiſhed to flatter.

From thence it was that the moſt alluring pictures, and frequently the moſt ſcandalous adventures,

tures, furniſhed them with materials for the hiſtory of their Venus.

Painting and ſculpture, ſiſters of poetry, thought themſelves entitled to imitate her extravagancies. Venus was repreſented as the goddeſs of Pleaſure. Cupid, or Love, was ſaid to be her ſon, and all the finiſhed productions of the poets and artiſts were thus realized into divinities. Yet however bad the idea they entertained of this divinity, ſhe was regarded as one of the moſt powerful, becauſe ſhe preſided over the paſſions. Her temples were found every where.—Thoſe of Paphos, Gnidus, Amathus, Cythera, and Idalia, were the moſt remarkable for their beauty; but the moſt prophaned by licentiouſneſs and diſorder. The worſhip of Venus was extremely various; in ſome places they only burnt incenſe upon her altars; in others they ſacrificed a white goat. Women uſed to conſecrate their hair to this goddeſs.

Queen Berenice, wiſhing to obtain ſucceſs for her huſband in his war againſt Seleucus, devoted her hair to this goddeſs, and ſuſpended it in her temple: it diſappeared, and the ſoothſayers being conſulted, to flatter the queen, ſaid, that the hair had been changed into a ſtar, and tranſlated to heaven.

This fable procured a ſtar which had been newly diſcovered, the name of Berenice's lock.

The

The hiſtories of Aſtarte and Venus being confounded together, gave riſe to the fable of Adonis. He was ſon of Cinyras, king of Cyprus, and Myrrha—This nymph was metamorphoſed into the tree of the ſame name, before the birth of her ſon Adonis. When the time of her delivery arrived, the tree opened, and Adonis was received and brought up by the Naides. Educated in the woods, the chaſe became his greateſt pleaſure; Venus uſed to accompany him, and trembled when forced to part from him, leſt he ſhould be wounded by ſome wild beaſt. Mars, jealous of the attention paid by Venus to this handſome youth, excited againſt him an enormous boar; the animal made furiouſly towards Adonis, who wounded him with a javelin, but not mortally; he ſtill retained ſtrength enough to tear him with his tuſks. Venus came to his aſſiſtance, but too late; he was dead. Diſconſolate for his loſs, ſhe metamorphoſed him into an anemone, and obtained of Proſerpine, that he ſhould paſs ſix months in the infernal regions, and ſix months on earth.

Temples were raiſed to this favourite of Venus. —That in the iſle of Cyprus, which was the moſt magnificent, contained the famous necklace of Eriphile, wife of Amphiaraus, given her by Polynices, ſon of Œdipus, to betray her huſband.

Hiſtory gives an explanation of the ſtory of Adonis. It ſays, that this young prince governed

verned part of Phœnicia, and to conſummate beauty of perſon, added moſt amiable qualities of mind.

He married the daughter of the king of Byblos, and at his death ſucceeded to that prince's throne. One day hunting in the foreſts of mount Libanus, he was dangerouſly wounded by a wild boar. The queen, thinking the wound mortal, delivered herſelf up to ſuch exceſſive grief that his ſubjects thought him dead; and the mourning was general throughout Phœnicia. He however recovered, and in the tranſports of public joy, they deſcribed the danger he had eſcaped, by ſaying he was returned from the infernal regions.

This fable acquired the greater credit, as Adonis afterwards repreſented the Sun; and queen Aſtarte the Moon. By ſaying that he paſſed ſix months on earth, and ſix in the infernal regions, it was intended to deſcribe the diviſion of time into days and nights.

We ſhall not attempt to relate all the fables of the poets concerning Venus; they are innumerable; and we have already ſaid they are a mixture of hiſtory, morality, and natural philoſophy. Every poet had the right of creating them at pleaſure; thoſe which poſſeſſed genius will be tranſmitted to the lateſt poſterity; whilſt thoſe which poſſeſſed only mediocrity ſunk into oblivion. Amongſt the moſt celebrated, is that of the marriage

riage of Venus with Vulcan, the moſt deformed of all the gods. This fable ſignifies that beauty extends her empire even over thoſe on whom nature has beſtowed no talents for pleaſing. Vulcan releaſing Juno from the fetters which he himſelf had forged by the command of Jupiter, ſetting a price upon this ſervice, and becoming the huſband of Venus, is an image of thoſe unequal unions in which the gifts of fortune are thought to compenſate for thoſe of nature. In the fable of Mars, we ſee the terrible god of war crowned by Victory, regardleſs of his bloody trophies, come to depoſit his laurels at the feet of Beauty. The genius of painting thought himſelf obliged to pay her his tribute; he guides the hand of Apelles, and that ſkilful artiſt immortalizes his name by animating the canvas, upon which Venus appears in all her charms. The air of chagrin and jealouſy in the countenance of Juno is the greateſt homage ſhe can pay to the beauty of her rival.—Near her is ſeen Pallas in a ſtate of aſtoniſhment. Her lips, which appear almoſt moving, ſhow that ſhe has juſt been ſpeaking, and the ſpectator, ſeduced by the ſkill of the painter, thinks he hears her with regret confirm the judgment of Paris, when he gave Venus the apple thrown by the goddeſs Diſcord, with this inſcription,

"To the moſt beautiful."

It

It would be impoſſible to recount all the different methods of repreſenting this goddeſs. The works of painting and ſculpture varied almoſt as much as the poetical fictions.

When ſhe holds a globe in her hand ſhe repreſents the celeſtial Venus, or the planet of that name. The ſtatue by the celebrated Scopas, repreſents her mounted on a car, drawn by a ſea goat; Nereids and Dolphins, carrying Cupids, appear ſwimming round her. She is frequently painted borne on a ſea ſhell, ſporting on the waves of the ocean; her head is covered with a veil, floating in the breath of zephyrs. Love ſwims by her ſide; tritons ſurround her; and at her feet is an oar, emblematical of her origin; ſometimes a horn of plenty is placed there, to expreſs the riches produced by commerce with diſtant nations.

When Venus traverſes the heavens or the earth, her car is drawn by doves or ſwans. She is accompanied by Love, and followed by the Graces. The moſt perfect, and the moſt beautiful of her ſtatues, is that called Venus de Medicis, which is attributed to the celebrated Phidias. There is a very ſingular repreſentation of her, where ſhe appears crowned with ears of corn, holding in one hand a thyrſis ſurrounded with grapes and vine leaves, and in the other, three arrows.

By this we are to underſtand, that her ſhafts are more

more ſure when aſſiſted by wine and the pleaſures of the table. She is accompanied by two Cupids.

A drawing by Beger, repreſents this goddeſs upon a car, drawn by two lions; a veil floats over her head, and her left hand is armed with an arrow; Cupid, hovering over her, places a crown upon her head; laurels and myrtles ſurround her on every ſide; a man walks before, holding a lyre, which he ſeems to touch; two others attend with torches; and the proceſſion is cloſed by a ſatyr playing upon the flute. This picture repreſents Venus triumphant.

The ſtory of the leap of Leucas is too nearly connected with that of Venus to be paſſed over in ſilence.

There was in Leucadia, near Nyſopolis, a lofty eminence, from which diſconſolate lovers threw themſelves as a remedy for their hopeleſs paſſion. Nets ingeniouſly ſpread prevented their receiving any injury from their fall, and the inventors of this impoſture were rewarded with rich preſents.

Phocas was the firſt who took this dangerous leap. However, repeated experience apparently brought this ridiculous cuſtom into diſrepute; the nets were no longer continued; but the promontory of Leucas ſtill remained famous; and the unhappy Sappho (to whom the Greeks gave the name of the Tenth Muſe) again revived its celebrity. In deſpair at the inſenſibility of Phaon,

ſhe

ſhe ran to the promontory, plunged into the ſea, and there periſhed.

The river Selinus, near Patara, was ſuppoſed to have the property of extinguiſhing the flames of love by bathing in its waters.

The roſe was particularly conſecrated to Venus, as the moſt beautiful of flowers.

The fable adds, that its colour was originally white; but being ſlightly tinctured with the blood of Adonis, who had been pricked by a thorn, it became red. The myrtle was dedicated to her, becauſe it is generally found on the ſea ſhore; and this goddeſs originally ſprung from the waves. The fable likewiſe informs us of the reaſon why doves were firſt conſecrated to her.

Cupid and Venus being together in a place abounding in flowers; Cupid boaſted that he could gather more than his mother. Venus accepted the challenge; but Cupid making uſe of his wings to fly from flower to flower, would ſoon have carried off the victory, had not the nymph Periſtera come to the aſſiſtance of Venus. Cupid picqued at this defeat, changed the nymph into a dove. This fable is founded on the ambiguity of the Greek word *periſtera*, which ſignifies a dove.

The ſurnames of Venus were as various as the ſtories concerning her, and the places where ſhe was worſhipped. She was called Urania, or Cœleſta, where ſhe was confounded with the planet of

her name; and Aphrodite, becauſe ſhe proceeded from the froth of the ſea.

The Romans named her Murtia, from the myrtle; the Aſſyrians, Aſtarte; the Perſians, Anaitis; they likewiſe gave her the names of mother, victorious, and friend, becauſe ſhe preſided over the union of hearts, &c.

FABLE OF LOVE, OR CUPID.

Love is no real perſonage; he exiſted only in the imagination of the poets. Cicero reckoned three Cupids, becauſe he admitted three of the name of Venus. Heſiod mentions only one, ſon of Nox and Æther,—coeval with Chaos and Terra; by this allegorical perſonage, he wiſhes to repreſent the moment when the earth was peopled by men and animals.

The poets deſcribe him as ſon to the god of riches and the goddeſs of poverty, to expreſs that no condition is exempt from the power of love.

Without entering into all the genealogies invented by the poets, we ſhall content ourſelves with obſerving, that by love they wiſhed to be underſtood, the phyſical principle which ſerved to connect together the ſcattered parts of matter when Chaos was reduced to order.

This general idea was not ſufficient for the poets to

to embelliſh their deſcriptions; they firſt diſtinguiſhed two Cupids; one, ſon of Venus Urania, preſided over legitimate union; the other called Anteros, was ſon of Mars and Venus, and preſided over the paſſions. They were afterwards increaſed to a prodigious number; but their different ſtories belong rather to poetry than mythology. Their worſhip, temples, and altars, were confounded with thoſe of Venus.

OBSERVATIONS UPON THE MANNER OF REPRESENTING CUPID.

We ſhall not attempt to deſcribe the different methods of repreſenting Cupid. The Muſes, the Graces, the Arts of every age have made him the ſubject of their moſt animated pleaſing performances: to relate the whole of them cannot poſſibly be expected. We beg leave to preſent only one of the many finiſhed productions upon this ſubject. The ſight of thoſe ſtatues, pictures, and drawings, which have eſcaped the ravages of time, at firſt inclines us to believe that art can extend no farther, and that they are to be looked upon as the ſtandards of perfection; but who has the right of preſcribing limits to genius? Why ſhould the moderns yield to the ancients an honour they themſelves can attain? A faithful imi-

tation of nature, is the only rule preſcribed by the god of genius, and taſte.—How often have we ſeen the moſt learned and experienced artiſts deceived, notwithſtanding their prejudice in favour of antiquity? Mediocrity alone is terrified at the ſight of difficulties and great models.

Apelles when he painted Venus receiving the Apple deſtined to the moſt beautiful, wiſhed to oblige every eye to yield to the judgment of Paris; He aſſembled all the beauties of Greece; but did not imitate the ſhepherd of Mount Ida. Obedient to the rules of his art, he did not ſuffer himſelf to be dazzled; one ſingle beauty alone had not the power to engage his whole attention. It was by borrowing from each their moſt perfect feature that he formed his Venus.

Scarce had he finiſhed this maſter-piece, when the multitude of beauties, ſurpriſed and confounded at the ſight of the goddeſs, proſtrated themſelves before her, and ſeemed now to be only nymphs in her train.

We may be allowed to imitate Apelles, and think ourſelves authoriſed from this circumſtance to mention a modern *Chef d' œuvre* whoſe title and addreſs is as follows,

" *Birth and triumph of Cupid, from papers cut by Lady Daſhwood, in the collection of her Majeſty.*
Engraved by P. W. Tomkins, engraver to her Majeſty.
DEDICATED TO THE QUEEN."

This

This charming work conſiſts of ſix and twenty engravings, in which are united all the beauties of true genius, ſenſe, grace, and propriety. In ſurveying them, we imagine we ſee the drawings of Albano, or the gardens of Alcina, and Armida, as deſcribed by Taſſo and Arioſto. It may be thought that the title above mentioned does not ſufficiently diſcover the real author of this finiſhed performance; but we muſt reſpect the veil which the glory even of having produced it has never dared to raiſe.

When Rome and Athens were in the height of their glory, it would have been more eaſy to have imagined it fallen from heaven than to attribute this ſilence to modeſty alone. This work, worthy of Apollo, would have been placed in his temple, and even procured adoration, but the times of fiction are paſſed; the god no longer has altars, yet the temple of taſte is eternal, and there it will remain as a model for future ages.

PSYCHE.

THE fable of Pſyche has not the leaſt connection with hiſtory. It is ſimply an allegory, figurative of the ſoul. Her marriage with Cupid procures her the rank and attributes of an immortal.

This union was intended to repreſent the empire of the paſſions over the ſoul.

The amiable and celebrated la Fontaine has adorned this fable with all the charms of his genius, and at the ſame time has preſerved that ſimplicity of ſtyle, and that moral inſtruction, which characteriſe all his productions.

It is neceſſary to read him; for to abridge la Fontaine would be as improper as to ſeparate the ſtatues of the Graces.

The ancients repreſented Pſyche with the wings of a butterfly; and in the Greek language *Pſyche* ſignifies equally ſoul and butterfly.

THE GRACES.

Of all the imaginary divinities of the ancients, the moſt agreeable were undoubtedly the Graces; ſince it was to them the others were indebted for all their charms. To places, perſons and performances, to every thing they gave that finiſhing touch which embelliſhes even perfection. They alone diſpenſed the general gift of pleaſing. Each art and ſcience had its preſiding deity; but every art and ſcience acknowledged the empire of the Graces. Their power, ſuperior to that of beauty, added freſh charms to ſmiling youth, and

was felt and admired even under the features of old age.

The ancients were by no means unanimous concerning their origin; ſome ſaid they were the daughters of Jupiter and Juno; others, of Jupiter and Eurynome; but the moſt general opinion was, that they were daughters of Venus and Bacchus.

The number of the Graces is very uncertain. The Athenians and Lacedemonians reckoned only two; Heſiod and the other poets, three; whom they called Aglaia, Thalia, and Euphroſyne.

Homer gives the name of Paſithea to one of the Graces; and in Greece, and ſeveral other countries, they were frequently reckoned four in number; but they then repreſented the hours, and ſtill more frequently the four ſeaſons.

To diſtinguiſh them, they were repreſented crowned with ears of corn, flowers, grapes, and olive branches; or ſome other green foliage.

There exiſt antique ſtatues of Apollo, holding in their hands four little graces. Some authors added Perſuaſion to their number, to ſhow that to pleaſe is the ſureſt method of perſuading.

Originally the Graces were repreſented by unhewn ſtones; which were intended to ſhow that the moſt ſimple objects received charms from them. They were afterwards deſcribed as young virgins, naked, or lightly covered with gauze, to expreſs that

beauty muſt be the gift of nature, that nothing can ſupply it when wanting, and that it ought to be cautious and moderate in the uſe of borrowed ornaments.

At Elis were to be ſeen the three ſtatues of the Graces. The firſt held a roſe, the ſecond a myrtle, and the third a die: the myrtle and the roſe, becauſe they were conſecrated to Venus; and the die, becauſe youth is fond of amuſement. Statues of ſatyrs were frequently met with of a moſt hideous appearance. Theſe ſtatues were hollow, and contained within them images of the Graces, (a leſſon equally mild as inſtructive, to teach us, that the advantages of beauty alone are not ſufficient.)

The amiable qualities of the ſoul, and the charms of the mind, are not perceived at the firſt glance; unhappy is he who knows not how to ſeek for and diſcover them.

The figure of Eſop was frequently the object of ridicule; but the wiſe of all ages will do juſtice to the beauty of his genius.

It may eaſily be imagined that the Graces had numberleſs altars.

Eteocles, king of Orchomenus, is ſaid to have eſtabliſhed their worſhip, and to have erected the firſt temple to their honour.

In the courſe of time, this circumſtance cauſed him to be regarded as the father of them. However

ever the Lacedemonians diſputed him the honour of having firſt invoked them, and attributed it to Lacedemon, their fourth king. The towns of Perinthe, Byzantium, Delphos, and ſeveral others, both of Greece and Thrace, raiſed temples to them. All thoſe which were conſecrated to the god of love were decorated with their figures. They had a place in the temple of Mercury, to ſhow, that the god of eloquence cannot diſpenſe with their aſſiſtance.

They were alſo found in thoſe of the Muſes; when theſe were invoked, the Graces were never forgotten.

Pindar, and all the celebrated poets, implored their inſpiration as much as that of the Muſes; they were inſeparable. Every ſeaſon of the year feaſts were celebrated to their honour; but to them as to Venus ſpring was more particularly conſecrated. Flowers were ſuppoſed to convey a ſtriking idea of them. They had monuments throughout every part of Greece. At Smyrna was a picture of them by Apelles. The wife Socrates formed their ſtatue in marble; and Bupalus made one of gold. They were generally thought the diſpenſers of a graceful appearance, evenneſs of temper, chearfulneſs, eloquence, and wiſdom. But the principal and nobleſt of their attributes, was that of preſiding over acts of friendſhip and gratitude.

The

The Athenians having received aſſiſtance from the inhabitants of Cherſoneſus in a caſe of imminent danger, raiſed an altar with this inſcription:

"To that Grace which preſides over gratitude."

The diſcerning Athenians clearly perceived that gratitude can only be regarded as a burthen by the ungrateful; but at the ſame time they deſcribed theſe goddeſſes as quick and lively, to denote that a favour ſhould never be waited for; it was a favourite ſaying among them, that a kindneſs which comes too ſlow was no longer ſuch. All the attributes and ſurnames of theſe goddeſſes were allegorical. They were called *charites*, joy, to ſignify that he who gives, and he who receives, ought both to experience equal pleaſure. They were deſcribed always young, to ſhow that the remembrance of a favour ſhould never be forgotten. As virgins, becauſe the intention of him who confers a favour ought always to be pure. They were endowed with prudence, which made Socrates ſay, the Graces were virgins and not courtezans. In their dances they were repreſented hand in hand, to teach us that men ſhould unite by mutual acts of friendſhip. Laſtly, theſe dances were always performed in a circle, to ſignify, that real gratitude always endeavours to return to the ſource the benefits it has received.

HISTORY

HISTORY AND FABLE OF VULCAN.

It appears that we muſt diſtinguiſh three of the name of Vulcan. The firſt was Tubalcain, mentioned by Moſes, who places him in the tenth generation of the deſcendants of Cain. This was, without doubt, the firſt inventor of the art of forging metals. The ſecond was one of the firſt Egyptian monarchs, or rather, their firſt divinity. The ſilence they obſerve concerning his origin, leads us to believe that to find it we muſt return to Tubalcain.

The third Vulcan (whoſe hiſtory the Greeks have compiled from the preceding two, with ſome additions of their own) was a Titan prince, ſon of Jupiter, obliged by diſgrace to take refuge in the iſland of Lemnos, where he eſtabliſhed forges. We ſhall give the account of him as tranſmitted to us by the Greeks. He was the ſon of Jupiter and Juno, of a premature birth, and much deformed. Jupiter, to recompenſe him for having, during the war of the giants, provided him with thunder, and for having forged fetters to puniſh Juno, conſented to his marriage with Venus, the moſt beautiful of the goddeſſes. He was ſurnamed Mulciber, and Tardipes, from being lame. After his

his retreat, or baniſhment, to the iſle of Lemnos, he was called Lemnius. It is to him that fabulous hiſtory attributes the moſt famous works which it makes mention of; particularly the palace of the ſun; the arms of Achilles and Æneas, the necklace of Hermione, the crown of Ariadne, and the brazen dog which he animated. Jupiter preſented this dog to Europa; Europa gave it to Procris, and its greateſt value in her eyes aroſe from being able to beſtow it on her beloved Cephalus. It was at laſt by Jupiter metamorphoſed into a ſtone. We may perceive on reading this fable, that the dog of Vulcan was imitated by ſome artiſts who made it of ſtone inſtead of braſs.

Jupiter finding Vulcan too crooked and deformed to permit him to remain in heaven, with his foot precipitated him into the iſland of Lemnos, ſituated near thoſe called Liparis, which were originally called Vulcanian, and afterwards Eolian. Theſe iſlands abounding in volcanos, which vomited forth torrents of burning lava, were looked upon as the forges of Vulcan. The ſame opinion was entertained of mount Ætna, in Sicily.

Hiſtory repreſents the Grecian Vulcan, one of the Titan princes, as very expert in the art of forging iron and other metals.

Fire, which he had ſo ingeniouſly employed, was conſecrated to him, and frequently went under his name. The utility of this art was ſo clearly perceived,

perceived, that the inventor of it was thought worthy of divine honours.

The ſtory ſays, that Vulcan was aſſiſted in his labours by the Cyclops; after Polyphemus their father, his ſons Brontes, Steropes and Pyracmon, are mentioned as the moſt celebrated.

Polyphemus was ſon of Neptune, and a daughter of the giant Tityus, called Europa, like the daughter of Cadmus carried off by Jupiter. Galatea, a ſea nymph, daughter of Nereus and Doris, was ſo unfortunate as to pleaſe him. In hopes of gaining her affections he raiſed a temple to her honour; but diſcovering that ſhe preferred Acis, he cruſhed his rival under a rock, which he hurled at him. The afflicted Galatea unable to reſtore him to life, metamorphoſed him into a river, which flows in Sicily, and ſtill retains the name of Acis.

The Cyclops appear to have been the firſt inhabitants of Sicily. Ignorance of their origin occaſioned them to be regarded as the ſons of Heaven and Earth. It is probable they firſt eſtabliſhed themſelves at the foot of mount Ætna, which from the flames it ſends forth, was ſuppoſed to be the forge of Vulcan; and its dreadful roaring was compared to the reiterated ſtrokes of the Cyclops upon their anvils.

They are deſcribed as having one eye in the middle of the forehead; this may probably mean that they wore maſks to defend themſelves from the

the fire, in which was a ſingle opening for the purpoſe of ſeeing their work.

Vulcan had ſeveral children; but the moſt diſtinguiſhed was Erictheus, or Erictheus, fourth king of Athens; born it was ſaid without a mother, or ſon of the earth. Having crooked or diſtorted limbs, to conceal his misfortune he invented chariots and carriages with four horſes a-breaſt. After his death he was feigned to have been tranſlated to heaven, and appointed to direct the conſtellation called Charles's Wain.

The deformity of his limbs gave occaſion likewiſe to the ſtory, that his lower parts reſembled thoſe of a ſerpent. The feaſts celebrated in honour of Vulcan were called Lampadaphores; ſignifying to carry flambeaus. Thoſe who contended in the race at theſe games ran to the end of the courſe with a lighted torch in their hands; if they happened to extinguiſh it they were driven from the amphitheatre, and he who firſt touched the goal with his torch lighted gained the prize. In ancient monuments Vulcan always appears with his hair and beard diſcompoſed, a coat reaching juſt to his knee, a round cap pointed at the top, a hammer in his right hand, and the pincers in his left.

The Romans, in their moſt ſolemn treaties, invoked the avenging fire as witneſs; and the aſſemblies,

blies, where the moſt weighty affairs were diſcuſſed, met in the temple of Vulcan.

Of the more ancient people the Egyptians are thoſe among whom this god was held in greateſt veneration. He had a magnificent temple at Memphis, before which was placed a coloſſal ſtatue 75 feet high. That which was in the temple being ſmall and contemptible, excited the deriſion of Cambyſes when he conquered Memphis; and out of contempt he ordered it to be thrown into the fire. The lion was conſecrated to Vulcan, becauſe its roaring reſembled the noiſe of a Volcano, and his temple was continually guarded by dogs.

HISTORY AND FABLE OF MERCURY.

THE ancients reckoned ſuch a number of Mercuries, whoſe employments were ſo widely different, that to avoid confuſion we muſt recur to hiſtory.

From that we learn that the number muſt be reduced to two; the moſt ancient of which was the Thaut, or Thot, of the Egyptians, contemporary with Oſiris. The ſecond, according to Heſiod, was ſon to Jupiter and Maia, daughter of Atlas. We meet with no perſon in antiquity more celebrated than the Mercury of the Egyptians. He

was

was the ſoul of the council of Oſiris, who, on his departure for the conqueſt of India, left him with Iſis, whom he had appointed regent of his dominions; conſidering him as the man moſt capable of aſſiſting her in the diſcharge of that office. To Mercury the Egyptians were indebted for the flouriſhing ſtate of their arts and commerce. Engaged in the ſtudy of the moſt ſublime ſciences, by his extenſive knowledge of geometry, he taught the Egyptians how to diſtinguiſh their lands; whoſe limits were frequently deſtroyed by the inundations of the Nile. He was the inventor of hieroglyphick characters, which afterwards ſerved to perpetuate the memory of their religion and myſteries.

Diodorus Siculus agrees with Heſiod as to the confidence repoſed in him by the great Oſiris, and adds, that he reformed and reduced to exact rules the Egyptian tongue, ſubſtituting it for the rude uncertain dialects before made uſe of.

He gave names to things which till then had none; firſt invented letters, and regulated even the harmony of words and phraſes.

After having eſtabliſhed the rites of ſacrifice and religious worſhip; he imparted his knowledge of aſtronomy to others. He was the inventor of the lyre, which had originally but three ſtrings, baſe, tenor and treble. He firſt practiſed elocution and interpretation, which afterwards procured him

him the name of Hermes. To him the Egyptians aſcribed the diſcovery of the olive. He likewiſe eſtabliſhed the cuſtom of wreſtling and dancing, which give ſtrength to the body, and grace to the motions.

The number of books which he left are reckoned forty-two, and nothing could equal the veneration in which they were held by the Egyptians.

Some authors attribute part of them to a ſecond Egyptian Mercury, ſurnamed Triſmegiſtus; but their proofs are very dubious.

Theſe celebrated books have long been loſt; it is only known that the firſt thirty-ſix contained the whole of the Egyptian philoſophy, and that the laſt ſix treated of medicine, ſurgery, and anatomy. This is all that is tranſmitted to us of the moſt ancient of the Mercuries.

The ſecond Mercury, ſon of Jupiter and Maia, acquired great reputation among the Titan Princes.

After the death of his father, Italy, Gaul, and Spain, fell to his lot; but he was not abſolute ſovereign of them till the death of his uncle Pluto.

This prince poſſeſſing great talents, great addreſs, and even great ſubtlety, travelled into Egypt to acquire a knowledge of the ſciences and cuſtoms of that country. He there learned magic in particular, which was then much in uſe.

He was conſulted by the Titans his relations as

an augur, which gave occaſion to the poets to deſcribe him as interpreter of the will of the gods.

In this excurſion into Egypt he obtained initiation into all their myſteries. The uſe which Jupiter made of his addreſs and eloquence made him regarded as the meſſenger of the gods; and his ſucceſs in ſeveral treaties of peace procured him the appellation of God of Peace. He contributed greatly to civilize the manners, and cultivate the minds of the people. He united them by commerce and good laws; but the great defects which accompanied his extraordinary abilities involved him in a war with the other children of Jupiter, in which he was vanquiſhed; and returning into Egypt ended his days there.

This Mercury of the Greeks was generally regarded as the inventor of the fine arts.

The Gauls honoured him under the name of Teutates, and offered to him human victims.

FABLE OF THE GREEKS CONCERNING MERCURY.

Mercury, ſon to Jupiter and Maia, daughter of Atlas, had the moſt active employment of any of the celeſtial deities. The confidant and meſſenger of the other gods, he was charged

charged with all their commiſſions; upon him depended peace and war; he preſided at their aſſemblies, heard and inſpired their harangues, anſwered them, and in ſhort was principal *miniſter of the gods*.

To expreſs the celerity with which he performed ſo many functions, he is repreſented with wings to his head and feet. The latter are called Talaria.

To deſcribe his talents for negociating peace, he has the caduceum in his hand; (a ſpecies of wand with two ſerpents twiſted round it.) This caduceum was the ſymbol of peace. It is ſaid that Mercury one day finding two ſnakes which were fighting, ſeparated them, or rather reconciled them with his wand, and from that time, when negociating peace, he carried this ſymbol of reconciliation.

It was in honour of Mercury, that negociators for peace afterwards carried the caduceum, and called themſelves Caduciators. When Mercury was repreſented with a ſimple wand, he was ſuppoſed to be conducting departed ſpirits to the infernal regions. It was thought he alone had the power of ſeparating with this wand the ſoul from the body. He preſided over tranſmigration, and tranſfuſed into different bodies thoſe ſouls which had remained their deſtined time in the dominions of Pluto. He was repreſented with a chain of

gold proceeding from his mouth, which was faſtened to the ears of his auditors. A lively image to deſcribe the influence of his eloquence over the mind.

His ſtatues were placed in the highway, to point out the road to travellers. The Romans ſometimes joined theſe ſtatues to the backs of thoſe of the other gods. Thoſe which were placed behind Minerva, were called Hermathenea; thoſe which were joined to Cupid, Hermerotes, &c.

He wasc alled Mercury from *mercatura*, Commerce; over which he preſided. But as he was likewiſe ſuſpected of countenancing knavery, he was conſidered as the god of thieves; and his adventure with Battus proves, that he would occaſionally practiſe this art himſelf.

One day ſeeing Apollo attending the flocks of Admetus, he ſtole ſome of his cattle, but was perceived by Battus.

Mercury, to ſilence him, and engage him to ſecrecy, gave him a fine cow; but ſuſpecting his ſincerity, he went away, and returned ſoon after under another form; queſtioned Battus concerning the theft, and promiſed him an ox and a cow if he would diſcover the robber. Tempted by ſo dazzling an offer, the unlucky Battus diſcloſed the ſecret, and Mercury immediately making himſelf known, changed him into a touch-ſtone. This

fable

fable originated in the circumſtance of Battus having firſt diſcovered the properties of that ſtone by which metals are tried.

Mercury was ſtyled the three-headed god, from his power in heaven, in earth, and in hell; or according to ſome poets, becauſe he had three daughters by Hecate. He was called Cyllenius from the mountain Cyllenus where he was born; Nomius from being the inventor of laws; Camillus from ſerving the gods (this name was afterwards given to thoſe who officiated in ſacrifices) and Vialis, becauſe he preſided over the highways; on which occaſion his ſtatues had neither hands nor feet, being what are now called buſts.

Mercury was the inventor of weights and meaſures, which by facilitating retail trade, increaſed the profits of commerce.

The lyre was alſo of his invention; it was called by the Romans *teſtudo*, tortoiſe; becauſe it was originally formed of the ſhell of that animal.

Some poets ſay, that he gave it to Apollo in exchange for the caduceus.

In his ſacrifices they burnt the tongues of victims in honour of him, as being the god of eloquence. They uſed to place his ſtatue before their doors, in hopes he would defend them from thieves, whoſe patron he was ſuppoſed to be.

DIVINITIES OF THE SEA AND RIVERS.

THE neceſſities of life which conſtantly preſs us, neceſſities which, ungratified, deprive us of exiſtence, theſe led men to believe that there were gods appointed to preſide over them. Hence every element had its divinity. From the impoſſibility of forming an idea of thoſe inviſible beings, they were ſymbolically repreſented by ſomething animated. It was thus the Egyptians gave the names of Oſiris and Iſis to the Sun and Moon.

Neptune, famous as commander of the fleets of Jupiter, became god of the ſea. Each river, fountain, and head of water, had its particular deity.

This worſhip, like the cuſtoms and opinions of different people, was various; but water was univerſally adored. The Egyptians held the ſea in abhorrence, becauſe it repreſented to them the dreadful Typhon. They reſerved all their veneration for the waters of the Nile. They called this river Oceanus, Ipeus, or Nilus; frequently Siris, by way of abbreviation for Oſiris; they repreſented it, or rather the deity that preſided over it, under the form of a vaſe, pierced in every part, which they called Hydria. The Perſians having

having offered to maintain the pre-eminence of Fire, which was their great divinity, the Egyptian prieſts accepted the challenge. The Hydria was placed upon a flaming furnace; but the perforations being curiouſly ſtopped with wax, when this melted, the water guſhed out, and extinguiſhing the fire, the Nile was pronounced victorious. From that time nothing could equal the veneration in which it was held by the Egyptians. According to them, the Nile, or water in general, was the principal of univerſal fertility, and alone gave life and motion to every living creature. The Indians paid divine honours to the Ganges; which ſuperſtition ſtill continues; and the princes who reign on the banks of that river, make their ſubjects pay for the privilege of bathing in it, and fetching water from it.

Almoſt every people of the earth paid divine honours to the ocean, ſeas, fountains, and rivers. In Greece there was neither fountain nor river which had not ſtatues and religious inſcriptions.

To water were attributed the moſt ſurpriſing effects, and the poets increaſed conſiderably this ſpecies of worſhip and idolatry, by the addition of their fictions. Hence proceeded thoſe divinities who ſurpaſs in number thoſe of heaven, and every other part of the univerſe. Oceanus had by Thetis ſeventy-two nymphs, called Oceanides. Nereus had fifty Nereides, whoſe names are mentioned

by Heſiod. The ſame poet makes the number of aquatic nymphs amount to three thouſand; and if to theſe are added the Nereids, the Napææ, the Lymniades, &c. &c.—we ſhall find that this claſs of divinities was without number;—but we ſhall confine ourſelves to the moſt remarkable.

HISTORY OF OCEANUS AND THETIS.

OCEANUS was ſon to Cœlus and Terra. He was juſtly regarded as the principal marine divinity, ſince he repreſents the greateſt collection of water, and it appears certain that this name was borne by a prince of the family of the Titans. Homer ſays, that Juno was brought up by Oceanus and Thetis his wife. From Oceanus and Thetis ſprung Nereus and Doris, who had ſeveral children, known under the name of Nymphs.

Thoſe who preſided over foreſts, trees, and meadows, were called Dryads and Hamadryads, or Napææ. Thoſe who were the tutelar deities of rivers, rivulets, and fountains, were named Naiades. Thoſe who inhabited mountains were called Oreades; and thoſe who reſided in the ſea were called Nereides, from their father Nereus.

The moſt illuſtrious of the latter, called alſo Thetis, muſt be diſtinguiſhed from the wife of

of Oceanus. She was beloved by Jupiter, but he having read in the book of Fate, that ſhe would have a ſon more famous than his father, gave her in marriage to Peleus, by whom ſhe had Achilles. Two antique monuments have tranſmitted to us the manner in which Oceanus was repreſented. The firſt is a ſtatue diſcovered at Rome, about the middle of the ſixteenth century. The god is ſeen ſeated upon the waves, under the figure of an old man holding a pike, and near him is a ſea-monſter of a form unknown.

The ſecond is a ſtone of Beger, where he is likewiſe repreſented as an old man ſitting upon the ſea, and at a diſtance are ſeen ſeveral veſſels. The hiſtory of Oceanus is not extenſive, as the ancients did not regard him as a real perſonage. Nereus was repreſented ſurrounded by his daughters, dolphins, and ſea horſes.

HISTORY OF NEPTUNE AND AMPHITRITE.

NEPTUNE was ſon of Saturn, and brother to Jupiter. In the diviſion of his father's kingdom the dominion of the waves fell to his lot. His ſceptre was a trident, his car, a vaſt ſhell, drawn by ſea calves, or horſes, half whoſe body reſembled that of a fiſh. His train was compoſed

of

of a number of Tritons, ſounding ſea ſhells inſtead of trumpets. We learn from hiſtory, that Neptune was one of the moſt celebrated of the Titan princes, and had for his portion the Sea, the Iſles, and all maritime places.

Diodorus ſays, that Neptune was the firſt who commanded a naval armament. Saturn his father employed him to oppoſe the Titans by ſea.

Jupiter, his brother, having ſeized the empire of Saturn, continued him in the command of the fleet, and always found him faithfully co-operate with him in all his projects. The Titan princes having fled before Jupiter, as far as the weſtern countries, Neptune blocked them up there; which gave riſe to the fiction; that he had impriſoned them in the infernal regions. The poets increaſed the number of Neptunes, by giving this name to every unknown prince who arrived by ſea, and acquired any degree of celebrity. It is to this abuſe we muſt attribute the multitude of ſtories, metamorphoſes, and adventures, aſcribed to Neptune.

Amphitrite, wife of Neptune, was a being entirely poetical; having no relation at all to hiſtory. Some of the ancients, however, believed her to be the daughter of a Titan prince, and ſay that Neptune ſtood in need of an able negociator to accompliſh this marriage. This gave riſe to the ſtory that Neptune ſent a dolphin to obtain the conſent of Amphitrite, which having ſucceeded, the deity

out of gratitude placed it among the conſtellations near Capricorn; and endowed it with a rapidity in ſwimming ſuperior to other fiſh. To dolphins the poets attribute a particular attachment to man, whom they are ſuppoſed to ſuccour when ſhipwrecked. The fable of Neptune aſſiſting Apollo to rebuild the walls of Troy, is founded on the circumſtance of that city and its dykes towards the ſea being ſo ſtrong, that they were ſuppoſed to be the workmanſhip of the gods. The covetous Laomedon plundered the temple of Neptune of the money depoſited there, and neglected the worſhip of Apollo. A violent irruption of the ſea having deſtroyed the dykes, and left the ſhore covered with dead bodies and ſlime, the heat of the ſun generated a peſtilence, and the people, ever ſuperſtitious, attributed theſe two calamities to the vengeance of Neptune and Apollo.

The Greeks gave Neptune the ſurname of Poſeidon, ſignifying to daſh veſſels in pieces. His trident had three points, expreſſive of the waters of the ſea, rivers, and fountains. The numerous veſſels which compoſed the fleet of Neptune were diſtinguiſhed by different animals or figures placed upon their prows; it is to that, we muſt attribute his different metamorphoſes. This deity is generally repreſented advancing upon the waves in a ſhell drawn by two ſea horſes; in one hand he holds a trident, and the other he repoſes upon a dolphin.

dolphin. We ſhall not give an account, either of all the ſurnames of Neptune, or of all the temples raiſed to him; their number almoſt equalled that of the mariners who eſcaped from ſhip-wreck. His victims were generally a horſe and a bull. The month of February was conſecrated to him, becauſe this was the month of purifications. During the feaſts of Neptune, horſes and mules, adorned with flowers, enjoyed a ceſſation from labour. None dared diſturb their repoſe. This was a token of their gratitude to him for having firſt inſtructed them in the art of breaking theſe animals, and rendering them uſeful.

THE TRITONS AND SYRENS.

The firſt of the Tritons was ſon of Neptune and Amphitrite; or according to ſome poets of Neptune and Cæleno. The upper part of his body reſembled that of man, the lower part that of a dolphin.

Triton being the Trumpeter of Neptune, acted in that capacity in the war againſt the giants; and the extraordinary noiſe of his inſtrument, ſays the fable, ſo terrified them, that they took to flight, and left the gods victorious. May not this be a corrupted tradition of the fall of the walls of Jericho?

richo? The other ſtories of the Tritons are merely imaginary, founded upon the almoſt general belief of both ancients and moderns, that there exiſt in the ſea animals reſembling the human ſpecies. The natural predilection of the Greeks for the marvellous, and the prodigious diverſity of ſea animals, were ſufficient to procure credit to theſe fictions, and render them innumerable. Of the Syrens we muſt likewiſe entertain the ſame opinion. They are repreſented by the poets as beautiful young females inhabiting the rocks on the coaſt of Sicily. The charms of their ſinging allured mariners, who were wrecked in their attempts to approach them. Leucoſia, Ligea, and Parthenope were the moſt famous. The latter died in a city called after her name, which being afterwards rebuilt by the tyrant Phalaris, was by him called Neapolis, Naples, or new city.

The Syrens were daughters of the river Achelous, and the nymph Calliope. Ovid in his Metamorphoſes ſays, that they were the companions of Proſerpine at the time ſhe was carried off by Pluto. They petitioned the gods for wings to traverſe the ocean in queſt of her, which was granted. The jealous Juno treacherouſly prompted them to challenge the nine Muſes in ſinging, but being vanquiſhed, the pupils of Apollo puniſhed them by tearing off their wings, of which they made themſelves

ſelves crowns. Several ancient monuments repreſented the Muſes wearing theſe ornaments.

The Syrens had melodious voices, and touched the lute moſt enchantingly. Orpheus, when he accompanied the Argonauts, ſaved his companions from their allurements by ſinging himſelf the battles and victories of the gods.

The beauty of his verſes which he accompanied on the lute, clearly ſhowed the Syrens their own inferiority. Enraged at being excelled, they threw their inſtruments into the ſea, and never ſang after. Their pride received a ſecond mortification from Ulyſſes. Being warned againſt their ſeducing arts, by the enchantreſs Circe, he cauſed himſelf to be bound to the main maſt of his veſſel, having firſt taken the precaution to ſtop the ears of his companions with wax.

Hiſtory explains theſe two fables by ſaying, that the coaſts of Sicily were inhabited by actreſſes and courtezans, who endeavoured to detain travellers among them by continually offering them a ſucceſſion of pleaſures.

They are repreſented as beautiful females to the middle, the reſt of their bodies terminating like thoſe of the Tritons.

The word Syren comes from *seira*, chain, to expreſs the difficulty of reſiſting their charms and avoiding their fetters.

The

The holy man, Job, in one of his books, ſays, 'I lament my misfortunes with the melancholy tone of a Syren.'

He ſeems to allude to certain Indian birds, mentioned by Pliny the naturaliſt; the melody of whoſe ſinging lulled travellers to ſleep. They were only found in the moſt unfrequented places.

PROTEUS.

PROTEUS, the ſon of Neptune, or of Oceanus and Thetis, was entruſted with the care of Neptune's flocks, compoſed of ſea calves and other marine animals. The Latins called him likewiſe Vertumnus. He had the faculty of aſſuming any form at pleaſure. Smitten with the charms of Pomona, goddeſs of gardens, he perſonated an old woman, the entire confidant of that goddeſs. The ſtratagem ſucceeded, and he eſpouſed Pomona.

The ſtory of Ariſteus, ſon of Apollo, and the nymph Cyrene, proves how capable Proteus was of transforming himſelf into whatever ſhape he pleaſed. Eurydice was preparing to eſpouſe Orpheus; already was the nuptial altar raiſed in a meadow enamelled with flowers; the fiery Ariſteus oppoſed this union, and furiouſly advanced to ſeize Eurydice; affrighted ſhe fled through the meadow, and

and heedleſs of any other foe than the raſh youth who purſued her, was mortally ſtung by a ſerpent upon which ſhe placed her foot.

The nymphs, diſconſolate for her loſs, revenged themſelves upon Ariſteus by deſtroying his bees. To repair this loſs, his mother Cyrene ſent him to conſult Proteus, adviſing him to ſurpriſe him when aſleep, to bind him faſt, and aſſured him, that having in vain attempted to eſcape by his metamorphoſes, he would at laſt aſſume his original form, and give him the information he required. Proteus being ſurpriſed by Ariſteus, awakes faſt bound in chains; in vain does he practiſe every art of transformation, he is compelled to yield to recover his liberty. He informs his vanquiſher, that he muſt ſacrifice four bulls and as many heifers, to the *manes* of Eurydice; and that from theſe would proceed numerous ſwarms of bees. Virgil aſſures us, that the ſkin of a bullock or heifer, when expoſed to the ſun, attracts inſects which preſently become bees.

Hiſtory makes mention of one Proteus, king of Egypt, who lived about the time of the Trojan war. From his ſecrecy, wiſdom, and foreſight, this prince was ſuppoſed to have the power of ſeeing into futurity. The difficulty of diſcovering his deſigns, and the deſire of enſnaring him by his anſwers, might have cauſed the poets to feign, that to diſcover his ſecrets it was neceſſary to bind him.

Some

Some authors ſay, that Proteus was one of the magicians ſent for by Pharaoh, when Moſes performed his miracles, at the departure of the Iſraelites out of Egypt. Others, on the contrary, regard the fable of Proteus as an allegory intended to ſhow, that truth is difficult to be diſcovered by thoſe who do not apply themſelves to the ſearch of it with courage and perſeverance.

GLAUCUS, PORTUNUS, PHORCYS, SARON, ÆGEON.

GLAUCUS was a fiſherman. One day perceiving that the fiſh acquired extraordinary ſtrength on touching a herb upon which he had laid them, he wiſhed himſelf to try the experiment, and immediately on touching it he leaped into the ſea, where he was received into the number of the ſea deities.

Glaucus was a dextrous fiſherman, who had the talent of diving and remaining a long time under water. To make himſelf of more importance, he boaſted of being entertained by the ſea gods; he was at laſt drowned, and gave riſe to the fable we have juſt related. The ancients reckoned three of the name of Glaucus; one, ſon of Minos; another, ſon of Hippolitus; and the third, ſurnamed Ponticus.

Portunus, ſo called by the Latins, was ſon of Athamas, king of Thebes, and Ino, daughter to Cadmus. Juno, the declared foe of Cadmus becauſe he was brother to Europa, inſpired Athamas with ſuch a phrenzy that he threatened to tear in pieces his wife Ino, and her ſon Melicerta. Flying precipitately to avoid his vengeance, they fell into the ſea, where they both periſhed, and by the poets were feigned to have been changed into gods of the ocean. The name of Ino was exchanged into Leucothoe, and Melicerta was called Palæmon, or Portunus. He is deſcribed with a key in his right hand, to expreſs, that ports are under his care and protection. The Roman ladies held Leucothoe in great veneration, but dared only invoke her in favour of their nephews; they were afraid leſt their own children ſhould ſuffer the ſame misfortunes as Leucothoe and her ſon had experienced. Female ſlaves were not permitted to enter her temple.

Phorcys, or Phorcus, a ſea deity, was ſon of Pontus and Terra, or according to others, of Neptune; he was the father of the Gorgons, of whom we ſhall ſpeak in the hiſtory of Perſeus.

He had alſo a daughter named Thooſa, who was mother of Polyphemus, the moſt celebrated of the Cyclops. He was likewiſe looked upon as the father of the ſerpent which guarded the golden apples of the Heſperides. Scylla alſo was ſuppoſed to be his daughter.

This

This nymph having engaged the affections of Neptune, excited the jealouſy of the goddeſs Amphitrite, who poiſoned a fountain in which ſhe uſed to bathe. Scylla, on feeling the effects of the poiſon, became diſtracted, threw herſelf into the ſea, and was changed into a monſter, much dreaded by mariners.

Such is the fable invented concerning the gulph ſituated between Reggio and Meſſina. The noiſe of claſhing currents here reſembles the barking of dogs; and the dread of this gulph, as well as that of Charybdis, ſituated on the oppoſite ſide, cauſed them to be honoured as ſea deities. The gulph Charybdis derived its name from a cruel woman who uſed to plunder travellers, but was at laſt killed by Hercules.

Saron was regarded as the particular divinity of ſailors. He was king of Corinth, and being paſſionately fond of the chace, one day plunged into the ſea in purſuit of a ſtag. Exhauſted with heat and fatigue he there periſhed, and his body being thrown on ſhore by the waves, near a wood ſacred to Diana, in the Phœbean marſh, was buried in the court before the temple. From that time this was called the Saronic, inſtead of the Phœbean marſh.

Ægeon is deſcribed by Homer as a formidable giant. Ovid calls him ſon of Cœlus and Terra. He inhabited the ocean, from whence he iſſued to

aſſiſt the Titans againſt Jupiter, but being vanquiſhed by Neptune he was forced to retire, and ſeek refuge in his watery abode.

We muſt not neglect mentioning the ſtory of the Halcyon, a ſea bird which builds its neſt upon the waves even in winter. During fourteen days, from the thirteenth of December to the twenty-eighth of the ſame month, the ſea is perfectly calm, and ſeems to reſpect this bird. Mariners call theſe Halcyon days; a phœnomenon which produced the following ſtory:

Halcyone, wife of Ceyx, king of Trachrinia, ſaw in a dream her huſband who was returning from conſulting the oracle at Delphos. At break of day ſhe haſtened to the ſea ſhore, and perceived at a diſtance the floating body of her beloved Ceyx. Following only the dictates of deſpair, ſhe plunged into the ocean and was drowned. Touched with compaſſion, the gods transformed them both into the birds called Halcyons.

NYMPHS, DRYADS, HAMADRYADS, NAPÆÆ, AND NEREIDS.

THESE divinities derived their origin from the water, &c. and ought conſequently to be claſſed with the ſea deities. Thoſe who inhabited the earth were called in general Nymphs.

Thoſe who preſided over rivers and fountains were named Naiads. Thoſe who reſided in marſhes and pools were called Lymniades. Thoſe who dwelt in groves, Napææ.

Dryads were thoſe who dwelt in woods; and Hamadryads thoſe whoſe fate was attached to a particular tree, with which their life commenced and ended.

Nymphs of the mountains were called Oreades, and the name of Nereids was given to all thoſe who inhabited the ocean.

Milk, oil, honey, and ſometimes goats were offered them in ſacrifice. The word nymph is ſuppoſed to be derived from *lympha*, water; or from the Phœnician word *nephas*, ſoul. Before the ſyſtem of Tartarus and the Elyſian fields was adopted, ſouls were ſuppoſed to wander round the tombs, or in gardens and woods, which had been their favourite haunts when living. Theſe places were regarded with religious veneration, and hence aroſe the cuſtom of ſacrificing to the *manes* of the dead under green trees. The care of theſe was committed to the nymphs, whoſe number of courſe muſt have increaſed prodigiouſly. To name them all we think would be entirely uſeleſs.

OF EOLUS AND THE WINDS.

Eolus, god of winds and tempeſts, muſt be placed among the marine divinities. He paſſed for the ſon of Jupiter; a title which he owed entirely to his own merit. He was ſon of Hippotes, lived in the time of the Trojan war, and reigned over the Eolian iſlands, called before his time Vulcanian. They are ſeven in number. So little knowledge had the ancients of navigation, and ſo great were the dangers of the ſea, that to foreſee and provide againſt them, was thought beyond the reach of human power. Eolus poſſeſſing a foreſight, penetration, and knowledge ſuperior to his contemporaries, by frequently foretelling the approach of ſtorms, ſeemed to be ſomething more than mortal. By attentively obſerving the direction in which the ſmoke of the volcanoes was driven by the winds, he learned to diſtinguiſh thoſe which blew moſt violent, and were of longeſt duration. It was by this means he forewarned Ulyſſes of the approaching alteration in the weather, and wiſhed him to defer his departure a ſhort time. The air of confidence with which he gave this information made the companions of Ulyſſes believe that he commanded the tempeſts, and could

could reſtrain them at the inſtigation of their prince. However they determined to purſue their voyage, but ſoon had reaſon to repent their raſh precipitation; they were overtaken by a ſtorm and almoſt all periſhed. The poets, according to their uſual cuſtom, did not fail to celebrate this prediction of Eolus. They pretended that at the entreaty of Ulyſſes, he had enclоſed the winds in ſkins, and committed them to the cuſtody of that prince, but that his companions having imprudently opened them, the winds now at liberty raiſed the deep from its foundations, and ſwallowed up his veſſel. The dread of theſe terrible divinities was ſuch that no voyage was undertaken without offering them ſacrifices.

The deſcendants of Eolus, after having given ſeveral monarchs to Greece, ſent colonies into Aſia Minor, and having peopled the coaſt there, afterwards paſſed into Italy.

It is pretended by the poets that the winds were ſons of Aurora and Aſtræus, one of the giants who waged war againſt the gods.

His children were as boiſterous as himſelf.

The four principal gave their names to the winds:

The firſt is Boreas, or the north wind.

The ſecond Auſter, or the ſouth wind.

The third Eurus, or the eaſt wind.

The fourth Zephyrus, or the weſt wind.

Boreas wiſhed to eſpouſe Orithyia, daughter of Erectheus, king of Athens, but being refuſed by that prince, he carried her off with his breath, and tranſported her into Thrace, where ſhe bore him two ſons, Calais and Zethis, of whom we ſhall ſpeak in the expeditions of the Argonauts.

The fable adds, that Boreas, metamorphoſed into a horſe, had twelve colts of ſuch extraordinary velocity, that they ran on the ſurface of the waves without ſinking, and over fields of corn without bending its heads.

This allegory is deſcriptive of the ſwiftneſs of the winds.

END OF THE FIRST PART.

TERRES-

TERRESTRIAL DIVINITIES.

THE disfigured and imperfect remembrance of ſacred tradition was no longer ſufficient to lead to a knowledge of the true God. Strength, number, and addreſs, ſecured to man the empire of the earth; he enjoyed it without gratitude, and thought only of indulging his inclinations and paſſions. Yet, however great his pride, he perceived he had no authority over the elements, and that having conſtantly to ſtruggle againſt dangers which threatened his life, he needed ſome friendly hand to ſuccour and protect him. Pain, terror, and neceſſity compelled him to believe that there exiſted a power ſuperior to his own; he condeſcended to implore it, but thinking he had a right to attach a price to his ſervices, demanded in return proviſion for all his wants.

The idea of one only God, Supreme, Univerſal, the diſpenſer of every bleſſing, would have too much terrified him; he divided his functions and his power, multiplied the number of gods, and attributing to theſe divinities of his imagination the paſſions with which himſelf was agitated, thought that the more numerous his ſacrifices the greater benefits he ſhould receive.

It was thus that man continually increaſed the number of the celeſtial, terreſtrial, marine, and infernal deities. The earth itſelf became an object of adoration. Woods, plains, harveſts, fields, gardens, meadows, all had their preſiding divinity; houſes had their gods, Lares, and Penates; each of which had its honours, functions, and worſhip.

They were at firſt conſidered as inviſible beings, of a nature ſuperior to the human ſpecies; but ſome men having diſtinguiſhed themſelves by their improvements in agriculture, or by ſome uſeful invention, their names were given to theſe unknown divinities, and quickly both were confounded together.

Among this prodigious number twelve were reckoned of an order ſuperior to the reſt, and were called Conſentes. They were different from the twelve principal deities mentioned in a former part of this work.

Jupiter and Terra were the two firſt.

The Sun and Moon, whoſe influence is ſo great upon vegetation in general, were the ſecond.

Ceres, goddeſs of corn, and Bacchus, god of wine, were the third.

Robigus and Flora were the fourth; the former preſerving fruit from decay, and bringing it to maturity; and the latter tending the growth of flowers.

Minerva and Venus were the fifth.—Minerva produced

produced the olive, and Venus preſided over gardens.

The ſixth and laſt were Water and Bonus Eventus. The former, becauſe without it the earth is parched and barren; the latter, whoſe name ſignifies good ſucceſs, attended to the production of abundant harveſts.

Theſe were the principal terreſtrial deities.—Their names and functions evidently prove that it is to the neceſſities of man they are indebted for their origin and worſhip.

DEMOGORGON.

THIS allegorical divinity was the genius of the earth. Such fear and veneration did his name inſpire, that no perſon durſt pronounce it with a loud voice. Philoſophers regarded this divinity as the ſpirit of heat, which is the life and ſupport of every plant. He was honoured by the people as a real deity.

His form was that of a dirty old man covered with moſs, pale and disfigured, and he reſided conſtantly in the bowels of the earth. His companions were Chaos and Eternity.

We think it incumbent on us to give part of the deſcription of this obſcure and ſingular divinity, as tranſmitted to us by the poets.

Weary

Weary and diſguſted with his melancholy abode, he formed a ball, ſeated himſelf upon it, and riſing into the air fixed the limits of the earth, and created the heavens. Paſſing over the Acroceraunian mountains which vomit forth fire, he took from them ſome flaming matter with which he formed the ſun, placed it in heaven to illumine the world, and gave it in marriage to the earth.

Their offspring were Tartarus and Nox.—Demogorgon, diſturbed in his profound cavern by the pains and anguiſh of Chaos, ſent Diſcord from the centre of the earth to inhabit the ſurface of it, and this was the firſt of his children. In the ſame manner he ſent forth the three Fates; the Serpent Python, Night, Tartarus, &c. &c.

We ſhall dwell no longer upon the deſcription of ſo monſtrous a brood; yet through this thick veil we have a faint glimpſe of the myſtery of the creation, and ſome disfigured traces of ancient tradition. The Arcadians were the firſt who believed the earth animated by a genius; it is from them he received the name of Demogorgon.

The appellations of Ops and Tellus are indifferently applied to the earth, and frequently it was called by the names of the goddeſſes Veſta, Ceres, Proſerpine, Rhea, Diana, or Cybele; but the moſt ancient of all by which it was diſtinguiſhed was Titæa, or Titaia, which ſignifies mud or earth, as Uranus

Uranus ſignifies heaven. Chaos alone was eſteemed more ancient than heaven and earth.

Of the different feaſts which were celebrated in honour of the earth, that ſtyled the feaſt of the bounteous goddeſs was ſo famous, that we think it indiſpenſably neceſſary to give ſome account of it.

On the firſt of May the Veſtals went to the houſe of the high prieſt to perform a ſacrifice to the bounteous goddeſs, (a myſterious divinity whoſe name was known to females only.)

The preparations for this ſacrifice, (which was offered for the ſafety and proſperity of the Roman people,) were very coſtly, and the moſt aſtoniſhing circumſpection was obſerved. The houſe in which this feaſt was celebrated was ſuperbly adorned, and, as it always took place in the night, the apartments were illuminated with a vaſt number of lights. The principal care conſiſted in preventing the approach of men. The maſter of the houſe, his children, and ſlaves, were excluded; all the windows were carefully cloſed, and even before the pictures of men, and male animals, a curtain was drawn.

The ſame veil which has concealed from us the myſteries of the Eleuſinian Ceres covers from our ſight thoſe of the bounteous goddeſs.

It is impoſſible to ſpeak of them with any certainty, and all the Roman hiſtorians acknowledge their ignorance upon this point. The conjectures

tures which have been made upon a ſubject ſo little known merit not the leaſt confidence. The people were perſuaded that the goddeſs would have puniſhed with inſtant blindneſs whoever ſhould dare attempt to diſcover theſe myſteries. They were ſometimes celebrated in the houſes of the conſuls and chief magiſtrates of the republic.

The earth is generally repreſented under the form of a globe.

OF THE GOD TERMINUS.

RESPECT for the ſacred right of property can alone inſure the peace and exiſtence of ſociety; without this the weak would become a prey to the ſtrong, and the earth would remain uncultivated; for man never labours but under the certain aſſurance that he ſhall enjoy the fruits of his induſtry. For this reaſon, laws were inſtituted which obliged individuals to mark out the limits of their reſpective lands.

Ceres, the protectreſs of huſbandry, is regarded by the ancients as the firſt who eſtabliſhed land marks. Plutarch attributes this invention to Numa Pompilius; but it appears certain that it is due to the celebrated Thaut, or the Egyptian Mercury, who by this means rectified the diſorders occaſioned by the overflowing of the Nile.

Numa, finding the laws eſtabliſhed for the ſecurity of property inſufficient, perſuaded the Roman people that there exiſted a god, guardian of boundaries, and the avenger of uſurpation. He built a temple to him on the Tarpeian mountain, inſtituted feaſts to his honour, and preſcribed the form of his worſhip. He repreſented this new divinity under the form of an immoveable rock. His feaſt was called Terminalis, from Terminus. Milk, fruit, and a few cakes, were offered to him. Public ſacrifices were performed in his temple, and individuals ſacrificed to him on their own lands. During theſe feaſts thoſe whoſe lands were contiguous preſented themſelves, each on his own ſide, near the mark which ſeparated their grounds. This mark they adorned with a garland of flowers, and rubbed it with oil to render it more durable. At the concluſion of this innocent feſtival they ſacrificed lambs and young pigs, which afterwards ſerved as a repaſt for the two families united, and concord was invoked by all preſent.

A circumſtance which happened, contributed much to the credit of the god Terminus.

Tarquin the Proud wiſhed to erect on the Capitoline mountain the temple which Tarquin the Elder had vowed to Jupiter. For this purpoſe it was neceſſary to diſplace ſeveral ſtatues and altars; theſe were removed without any reſiſtance, but

but the god Terminus, more firmly eſtabliſhed by Numa, braved all their efforts, and they were obliged to leave him in the middle of the temple they were conſtructing.

The prieſts pretended that all the other gods, from reſpect towards Jupiter, had yielded their places, but that Jupiter himſelf, out of regard for the right of property, had permitted him a place in the middle of his temple. Such is the origin of the god Terminus. However, before the time of Numa, Jupiter was honoured under the name of Jupiter Terminalis; and the Greeks had a divinity who preſided over limits, who was called Jupiter Horius.

The moſt ſolemn and ſacred oaths were thoſe taken upon theſe ſtones. In after ages, the god Terminus was frequently repreſented by a pyramidal land mark, having a head upon the top of it.

FLORA, POMONA, VERTUMNUS, AND PRIAPUS, THE GOD OF GARDENS.

FLORA was wife to Zephyrus, and goddeſs of flowers. There appears to have been one of this name extremely ancient, whoſe origin was unknown. The Romans honoured a ſecond Flora, and

and aſcribed to her the worſhip rendered to the former, who probably was only an allegorical perſonage. Acca Laurentia, a celebrated courtezan, bequeathed her immenſe property to the Roman ſenate. This bequeſt was accepted, but to conceal the ſource from whence it came, they aſſimilated Laurentia with this ancient Flora, and honoured her as the goddeſs of groves and flowers. Her feaſts gave riſe to the Floral Games.

Pomona, goddeſs of orchards, became the wife of Vertumnus, or Proteus, in the manner we have already mentioned. The ſkill of this goddeſs in the cultivation of fruit-trees and gardens, procured her great reputation among the Romans, which was increaſed by her uncommon beauty. She was placed in the Pantheon at Rome, but we find not the leaſt mention of her among the Greeks. Vertumnus her huſband, whoſe name is derived from *vertere*, to turn or change, was the ſymbol of the year, and of the variation of the ſeaſons. He was frequently repreſented under the forms of a ploughman, a mower, a vine-dreſſer, and that of an old woman; to expreſs ſpring, ſummer, autumn and winter. By ſome authors he is confounded with Janus; others, on the contrary, ſay that he was a king of Etruria, celebrated for the pleaſure he took in the cultivation of gardens.

Pomona is repreſented under the form of a beautiful young female ſitting upon a baſket of

fruit; in her lap ſhe has apples, and round her are branches loaded with fruit.

Vertumnus is painted as a young man, holding fruit in one hand, and in the other a horn of plenty. He is only half covered by his dreſs.

Priapus was likewiſe regarded as the god of gardens; he was ſaid to be the ſon of Venus and Bacchus, born at Lampſacus.

His hideous figure was generally employed in gardens, to terrify thieves and birds.

The eaſtern nations worſhipped him under the name of Baal Pegor.

OF PALES, AND OTHER RURAL DEITIES.

PALES was the goddeſs of ſhepherds, and protectreſs of flocks. Her feaſt called Palilia, or Parilia, was celebrated in the month of April, on which occaſion no victim was killed, nothing was offered but the fruits of the earth. The ſhepherds purified their flocks with the ſmoke of ſulphur, olive wood, box, laurel and roſemary; they then made a fire of ſtraw, round which they danced, and afterwards offered to the goddeſs, milk, cheeſe, prepared wine and millet cakes. It was during this feaſt that they commemorated the foundation of Rome.

Anna

Anna Perenna was another rural divinity of the ſame rank as Pales. The pureſt and moſt rational pleaſure, the livelieſt and moſt unaffected joy conſtantly animated the feaſts of theſe two goddeſſes.

Bubona, goddeſs of herdſmen, was the tutelar deity of horned cattle.

Mellona protected bees, for which purpoſe the ſhepherd Ariſtæus was alſo ſometimes invoked.

Seia preſided over corn while yet in the ground, Segeſta during the harveſt, and Tutelina when ſtored in barns.

Robigus was invoked to preſerve the corn from the mildew.

Bonus Eventus, good ſucceſs, was honoured with a particular worſhip: his ſtatue, executed by Praxiteles, was placed in the Capitol; he was ranked among the number of the principal rural and terreſtrial deities.

Populonia, whoſe name ſignifies devaſtation, ravage, protected the fruits of the earth from hail and lightning.

Pilumnus preſided over the grinding of corn, and Picumnus over manure.

Saturn likewiſe had the name of Sterculius, becauſe he firſt taught the practice of enriching the ground with dung.

Hippona was the goddeſs of ſtables and horſes; Collina was the tutelar deity of hills.

who having ſeen himſelf in a fountain, was ſo ſtruck with his own form, that he continued gazing on it till he languiſhed and died.

Echo, inconſolable for his loſs, pined away with grief, but being immortal, ſhe preſerved her voice, which ſhe employs in repeating every thing ſhe hears. This fable may be ranked among the allegorical.

Syrinx, a nymph of Arcadia, was in the train of Diana. Being one day purſued by the god Pan, ſhe fled for refuge to the river Ladon, her father, who metamorphoſed her into a reed.

Pan having obſerved that the wind in agitating the reeds produced a pleaſing ſound, formed ſome of them into a pipe which was called Syrinx. The nymph Pythis was more favourable to the vows of the god Pan; but Boreas, jealous of this preference, with a blaſt of his breath precipitated her from the top of a rock.

The gods changed her while falling, into a pine, which tree was conſecrated to the god Pan.

OF SILENUS AND MIDAS.

SILENUS, foſter-father of Bacchus, was the moſt famous of the Satyrs. We ſhall give the poetical and hiſtorical account of this perſonage,

ſonage, ſo conſpicuous in the annals of antiquity. Fiction and truth will unavoidably be ſometimes blended together, but our readers will have no difficulty in diſtinguiſhing them from each other.

Pindar informs us that Silenus was born at Malea, or at leaſt was brought up there. He is generally ſeen mounted upon an aſs, almoſt always in a ſtate of inebriety, with difficulty keeping his ſeat upon the beaſt, and following Bacchus, whom he conſtantly accompanied.

Such is the idea commonly given us by the poets of Silenus; but he is deſcribed by more grave authors in a manner much more advantageous.

They ſay that Silenus was a philoſopher of great learning and wiſdom; that his pretended intoxication was myſterious, intended only to expreſs his profound meditation when engaged in ſtudy.

The circumſtances which led him to remain ſome time with Midas, gave occaſion to ſeveral ſtories.

Bacchus having quitted Thrace, when the unhappy Pentheus had been torn in pieces by the Bacchanalians, came into Lydia, near mount Tmolus, famous for its excellent vines. Silenus uſed to make excurſions into the country mounted upon an aſs, and frequently retired to meditate or repoſe by the ſide of a fountain. Midas, king of the country, being acquainted with his great abili-

ties, and having long wiſhed to converſe with him, had him conveyed, during his ſleep, to his own palace, but being himſelf initiated into the myſteries of Bacchus, he received Silenus with great reſpect, and detained him only ten days and as many nights, to receive his inſtruction and celebrate the orgies. At the expiration of this time, he would himſelf accompany him on his return to Bacchus. Here fiction begins. Bacchus overjoyed at the ſight of his foſter-father, whoſe abſence had given him great uneaſineſs, promiſed Midas whatever he ſhould demand. Stimulated by a thirſt for riches, he deſired the power of converting whatever he ſhould touch into gold. His requeſt was granted, but ſoon he found its fatal conſequences. Under his hand trees and ſtones became gold, but ſo did likewiſe the food which he was preparing to eat. Impelled by hunger he again had recourſe to Bacchus, who told him to go and waſh in the Pactolus, and from that time the ſands of that river were found intermixed with gold. In this manner was hiſtory disfigured by the poets, but we ſhall diveſt it of its diſguiſe, and reſtore it to its ſimplicity. Midas was king of the country through which the Pactolus flows; after the death of his father, Gordius, he preſented to the temple of Delphos a golden chain of ineſtimable value. The gardens of this prince were very famous, and Silenus wiſhing to ſee them, paſſed ſome days with Midas, who,

who, though ſovereign of a rich country, was œconomical even to parſimony. The ſale of his corn, cattle and wine produced him immenſe ſums, which gave riſe to the ſtory that his touch converted every thing into gold. Being informed by Bacchus and Silenus, that the ſands of the Pactolus contained gold, his avarice changed its object; he quitted his rural purſuits, and employed his ſubjects in collecting gold; this occaſioned the fable, that by waſhing his hands in the Pactolus he had communicated to it the property of producing gold. Midas, notwithſtanding his attachment to riches, neglected nothing which concerned religion, good laws, or the happineſs of his ſubjects. To acquire greater credit and authority, he pretended that Silenus inſtructed him in the myſteries of the orgies of Bacchus; and he undoubtedly profited by his knowledge, and was guided by his directions in forming his eſtabliſhments, religious and political. In aid of the police of his kingdom, Midas employed ſpies, or watchful officers; this occaſioned it being ſaid, that he heard at a great diſtance, and the diſaffected deſcribed him with the ears of an aſs. A few puniſhments which he inflicted ſilenced their injurious reflections, and this gave riſe to a ſecond allegorical fable, in which it is pretended that the barber of Midas not daring openly to declare that he had ſeen theſe aſs's ears, confided the

the ſecret to a marſh, and that ſoon after the reeds, when agitated by the wind, produced this ſound; 'Midas has the ears of an aſs.' That theſe two fables are allegorical is evident. The paſſion of Silenus for wine, and his introducing the orgies into Lydia, occaſioned him to be repreſented under the form of a man intoxicated. Serious authors however ſay, that the aſs upon which he was mounted was emblematical of the ſlow but certain progreſs of philoſophy.

Some authors confound Silenus with Marſyas, who was the celebrated performer on the flute; flayed alive by Apollo for contending with him. This error ariſes from the circumſtance of their both being ſatyrs, and having lived at the ſame time. After the death of Silenus he was honoured as a demi-god, and had a worſhip independent of that paid to Bacchus.

OF FAUNUS AND SYLVANUS.

FAUNUS, ſon of Picus, lived in the time of Pandion, king of Athens, and was contemporary with Evander and Hercules. This prince was ſo diſtinguiſhed for his bravery and wiſdom that he paſſed for the ſon of Mars.

The attention which he beſtowed on huſbandry procured him the rank of a rural divinity; and he is repreſented under the form of a ſatyr. He was ſuppoſed

ſuppoſed to render oracles, but this proceeds from the etymology of his name; *phonein* in Greek, and *fari* in Latin, ſignifying to ſpeak. By the Romans, Faunia his wife, and Sylvanus his ſon, were claſſed among the rural deities. The latter name is derived from *ſylva*, a foreſt. He preſided over woods, and is repreſented in the ſame manner as the ſatyrs, who were ſuppoſed to be his brothers.

Picus, father of Faunus, was an accompliſhed prince; he eſpouſed the beautiful Canens, whoſe enchanting portrait is given us by Ovid. Having periſhed by an accident when hunting, and his body being never afterwards found, it was pretended that the enchantreſs Circe in deſpair at his inſenſibility, had metamorphoſed him into a woodpecker. Canens, inconſolable for the loſs of her huſband, never afterwards ſpoke, but retired from human ſight to the moſt dreary ſolitude. As a reward for her tenderneſs, it is pretended that ſhe was tranſlated to heaven by the Gods.

OF THE GODS CALLED LARES, AND PENATES.

THESE Gods preſided over empires, cities, highways, houſes, and individuals. They were divided into Lares Public, Domeſtic, Rural, Hoſtile,

Hoſtile, Marine, and thoſe who preſided over the Highways. Their number was prodigious, and every one choſe his own at pleaſure. Among theſe Gods were ranked the ſouls of thoſe who had faithfully ſerved the ſtate; and families placed among them the departed ſpirits of their friends and relations. Their worſhip conſiſted only in keeping little figures in the moſt retired part of the houſe thence called Lararium. Lamps, the ſymbol of vigilance, were conſecrated to them, and their ſacrifice was that faithful animal the dog. When an infant quitted the ornament called bulla, it was depoſited at the feet of theſe domeſtic deities; and when a Roman family received any one by adoption (which was a circumſtance very common) the magiſtrates appointed thoſe who were to attend to the worſhip of the Lares, whom the adopted child ſeemed to have abandoned.

During the public feaſts of theſe divinities, which were called Compitalitia, little waxen figures were ſuſpended in the ſtreets, and the Lares and Penates were entreated to make theſe the only objects of their diſpleaſure.

The Romans ſuppoſed the Lares and Penates deſcendants of Jupiter and Larmida. The reſemblance between the names of Lares and Larmida, and the ignorance of their real origin, were the only cauſes of this genealogy. It appears that their worſhip was brought by Æneas from Phrygia.

The

The Lares and Penates of Laban, called in Scripture Teraphim, were carried away by his ſon-in-law Jacob. The Genii were likewiſe ranked among theſe divinities. Every man had two, one author of all good, the other of all evil.

Women had likewiſe their Genii, which were called Junones: Theſe Genii were not ſuppoſed to be poſſeſſed of equal power; the genius of Antony was ſaid to dread the genius of Auguſtus. They are repreſented as young men holding in one hand a drinking veſſel, and in the other a horn of plenty. Sometimes they appear under the form of ſerpents. The forehead was principally conſecrated to them.

All perſons invoked their genius, particularly on their natal day. The ground was ſtrewed with flowers, and wine was offered to them in cups. Every place had its particular genius. An opinion prevailed, that the whole univerſe abounded in ſpirits who regulated its movements. Plato, who moſt enlarged this ſyſtem, ſpeaks of Gnomes, Sylphs, and Salamanders. The firſt inhabited the earth; the ſecond, air; the third, fire; but let us leave to the tales of the fairies the pleaſure of particularly deſcribing them.

INFERNAL

INFERNAL DEITIES.

THE idea of a god who puniſhes vice and rewards virtue, is coeval with the world. The firſt man received it from the Almighty himſelf, and has tranſmitted it to his poſterity. In proportion as the diſtance from the originals increaſed, ideas became confounded, traditions corrupted, and idolatry reared its head; but the difference between vice and virtue was ſo forcibly felt by ſome men of ſuperior wiſdom to the reſt, that they endeavoured carefully to preſerve this neceſſary reſtraint, which alone can prevent general corruption. The more we examine into ancient traditions, the more clearly we perceive the univerſal belief in the immortality of the ſoul. The moſt criminal of all errors could alone raiſe doubts on this important truth; but they are ſo fully contradicted by the general voice of every conſcience, and every nation, that to combat them is unneceſſary.

Philoſophers of every age have confirmed this truth, and poets by their deſcriptions have endeavoured as much as poſſible to diffuſe it.

We learn from a fragment of Diodorus Siculus, that the poetical ſyſtem of the infernal regions was taken entirely from the cuſtoms adopted by the Egyptians before the interment of their dead. The Grecian Mercury, ſays he, who took charge of

of departed ſpirits, was the prieſt whoſe office it was to receive the body of a deceaſed *apis*; by him it was conducted to a ſecond prieſt, who wore a maſk repreſenting three heads, like thoſe aſcribed by the poets to Cerberus. The ſecond prieſt tranſported it acroſs the ocean, acting as ferryman, and carried it to the city of the Sun, whence it was conveyed into the happy regions, inhabited by the ſouls of the bleſſed. The ocean, continues Diodorus, was the Nile itſelf, to which the Egyptians gave that name. The city of the Sun was Heliopolis. The happy regions here mentioned were the beautiful plains ſituated in the environs of the lake Acheruſa near Memphis. Here terminated the proceſſion, and here were interred the dead bodies of the Egyptians.

In all funeral ceremonies, the firſt ſtep was to fix the day appointed for the interment; of this the judges were firſt informed, and afterwards the relations and friends of the deceaſed.

His name was proclaimed in the moſt public manner, and notice given that he was about to paſs the lake. Immediately forty judges aſſembled, and proceeded to the banks of the lake, where they ſeated themſelves in the form of a circle. A barge was brought by the aſſiſtants, and the pilot, called by the Egyptians Charon, took his ſtation at the helm. Before the coffin was placed upon the barge, all thoſe who had been

injured by the deceaſed were permitted to prefer their complaints.

Kings themſelves were not exempt from this cuſtom, and if there appeared to be juſt grounds for the accuſation, the judges pronounced ſentence, by which the dead body was deprived of the rites of ſepulture; but he who could not ſubſtantiate his charge was liable to a heavy puniſhment. When no accuſation was preferred, the relations of the deceaſed laid aſide their mourning, and commenced his funeral oration; beginning with his infancy and taking a ſurvey of his whole life, they extolled his juſtice, piety and courage, and beſought the infernal deities to admit him to the abodes of the bleſſed. This was followed by the applauſes of the attendants, who united in his praiſes, and felicitated him on having merited a paſſage to eternity in peace and glory.

Such were the ceremonies which Orpheus had ſeen practiſed among the Egyptians, and upon which he founded his deſcription of the infernal regions—making ſuch additions as were conformable to the Grecian cuſtoms. The ſame Diodorus adds, that to perpetuate their illuſtrious actions they frequently embalmed their anceſtors, and kept them in their houſes. So great was the reſpect of the Egyptians for the dead, that they often preſerved the bodies of thoſe who, for debt or ſome crime, were denied the rites of burial; and

and when their deſcendants became rich and powerful, they diſcharged the obligations of their anceſtors, cleared their memory from imputation, and interred them honourably. Embalmed bodies were ſometimes given as ſecurity for ſums borrowed, and not unfrequently even their own bodies; when thoſe who failed in their engagements were devoted to infamy during their lives, and deprived of the honour of burial at their death. Notwithſtanding the profound darkneſs in which theſe ages were involved, it was generally believed, that after death the material body was reſolved into duſt and aſhes; but that the ſoul, the ſpiritual part of man, returned to heaven. The Pagans diſtinguiſhed the ſoul from the mind.—The former they regarded as the receptacle of the latter, and ſuppoſed, that when ſeparated from the body, it deſcended into the infernal regions. The poets were not agreed upon the time which departed ſpirits were to paſs in the Elyſian fields; ſome fixed it at a thouſand years; but all regarded the puniſhment of Tartarus as eternal.

We think it incumbent on us to give the idea which the ancients entertained of Tartarus, which we ſhall do by a ſhort quotation from Virgil.

DESCRIPTION OF THE INFERNAL REGIONS.

BEFORE the gate of the infernal regions Pain and Sorrow have eſtabliſhed their abode. Here is the reſidence of pallid Diſeaſe, melancholy Old Age, Terror, Hunger the ſuggeſtor of ſo many crimes, Labour, Death, and Sleep his brother. Here alſo is found War and Diſcord, whoſe ſnaky locks are bound up with gory bands. Near this monſter are ſeen the Furies' iron beds. A hundred other monſters beſiege the avenue to this fatal habitation. Such is the deſcription of Avernus, the firſt entrance to the infernal regions. Near this diſmal cavern is a road leading to Acheron. Hither reſort from all parts thoſe ſouls who are to paſs that river, when Charon receives into his bark thoſe who have received the honours of burial; but inexorable to thoſe who have not, they wander for a century on its ſolitary bank.

After having paſſed the river, another gate leading to the palace of Pluto preſents itſelf; this is guarded by Cerberus, a monſter with three heads, one of which is conſtantly watching. On entering this ſeat of terror, we firſt deſcry the ſouls of thoſe who expired as ſoon as born; the next we come to are thoſe deprived of life by an unjuſt

unjuſt ſentence, or who terminated themſelves their own exiſtence. A little beyond, wandering in a foreſt of myrtle, are the ſouls of lovers, victims to cruelty and deſpair. On leaving theſe, we arrive at the abode of heroes, who nobly periſhed in the field of battle. Not far from this is ſeen the tribunal where juſtice is diſpenſed by Minos, Æacus and Rhadamanthus. Æacus and Rhadamanthus pronounce judgment, and Minos approves or alters it.

A frightful noiſe attracts attention, and diſcovers the dreary Tartarus, the eternal priſon, round which the flaming Phlegethon rolls his boiling waves, and Cocytus with its infectious miry marſhes ſurrounds it on every ſide.

Three maſſy walls with gates of ſolid braſs, ſecure ſtill more this ſeat of ſorrow. Vain is evaſion, vain the hope to eſcape from hence by flight. There every ſtep is watched by dire Tiſiphone, chief of the furies, who, with her ſiſters, laſhes with whips of ſcorpions the guilty wretch when judged by Rhadamanthus. No reſt, no peace they find, but woe unending.

Such is in part the deſcription Virgil gives of the Infernal Regions. He adds that of the Elyſian Fields, which he repreſents crowned with an eternal ſpring.

It is eaſy to perceive, that theſe Greek and Roman fables are only an imitation of the Egyp-

tian ceremonies, which they have embelliſhed with the ornaments of poetry.

PLUTO, CERES, PROSERPINE AND OTHER INFERNAL DEITIES.

PLUTO, third ſon of Saturn and Ops, with Proſerpine governed the Infernal Regions.

His principal names were Dis, Ades, Urgus and Februus. Dis and Ades, ſignify riches, over which he preſided, becauſe they were contained in the bowels of the earth. Urgus, comes from the Latin word *urgere*, to impel; becauſe he conſtantly urged mortals towards their diſſolution; and Februus, comes from *Februare*, to perform purifications, which were always performed in funeral ceremonies. The ſceptre of Pluto was an inſtrument with two points; in his hand he held the keys of his empire, to expreſs, that from thence none ever returned. The victims offered to him were generally black ſheep. Pluto was the youngeſt of the brothers of Jupiter. In the diviſion of the world he had the eaſtern countries, which extend to the ocean, and fixed his reſidence in the moſt remote part of Spain. He there diſcovered mines of gold and ſilver. As to work theſe it is neceſſary to deſcend into the earth, it

was

was pretended that he had penetrated to the Infernal Regions, and taken poſſeſſion of them.

Though Plutus was likewiſe the god of riches, he muſt not be confounded with Pluto, a divinity by far his ſuperior. Plutus was the ſon of Ceres and Jaſon; like Fortune he was repreſented blind, to ſhow that riches are diſpenſed to both good and bad.

The deformity of Pluto, and the gloomineſs of his dominions, having procured him a repulſe from all the goddeſſes, he complained to his brother Jupiter, who gave him permiſſion to chooſe which he pleaſed. Alarmed at the repeated ſhocks which proceeded from mount Ætna, he was afraid leſt by ſome aperture light ſhould penetrate into his empire. To inform himſelf more particularly he paid a viſit to Sicily, and it was in this excurſion he met with Proſerpine, daughter of Ceres. This princeſs, attended by her companions, was amuſing herſelf with gathering flowers, when ſhe was perceived and carried off by Pluto. Cyane endeavouring to oppoſe him, was changed into a fountain; and the ſovereign of hell opening the earth with a blow of his ſceptre, diſappeared in an inſtant, carrying with him the daughter of Ceres.

We have already ſeen in the hiſtory of that goddeſs, the exceſs of her ſorrow, and the countries ſhe traverſed in ſearch of her loſt child.

That the Ceres of the Greeks was the ſame as

the Egyptian Iſis, there remains no doubt; their myſteries were the ſame, and they were introduced among the former by oriental colonies.

During the reign of Erectheus there happened a dreadful famine in Greece. This was particularly felt by the Athenians, whoſe ſoil was naturally infertile. Erectheus formed the reſolution of ſending into Egypt, from whence his emiſſaries returned with a great quantity of corn, and the method of cultivating it: they at the ſame time brought with them the worſhip of the divinity who preſided over agriculture. The calamity they had juſt ſuffered, and the fear of ſeeing it again return, engaged them to adopt the myſteries of this goddeſs. At the ſame time theſe religious ceremonies were received by Triptolemus, king of Eleuſis, who would himſelf be prieſt of Ceres or Iſis; and as a mark of gratitude for the return of plenty, by means of agriculture, in aſſiſting his neighbours he carefully inſtructed them in the labours of Ceres, and endeavoured to introduce her worſhip among them.

This is the origin of the fable concerning Ceres and Triptolemus. It was pretended that Ceres came from Sicily to Athens; and added, that her daughter Proſerpine was carried off by violence, becauſe for ſome time they experienced a dearth of proviſions. Pluto was ſuppoſed to have taken her to the infernal regions, to expreſs the time

which

which the ſeed remained in the earth; and Jupiter is repreſented reconciling this difference between Pluto and Ceres, to ſhow the return of plenty and fertility.

Some learned men are of opinion that Ceres was queen of Sicily, that ſhe went to Attica to inſtruct Triptolemus in the art of huſbandry, and that it was her daughter who was carried off by Pluto king of Spain.

The rape of Proſerpine is likewiſe ſuppoſed to be an allegory, intended to repreſent the ſeaſon during which the grain remains in the earth, and that in which it vegetates.

OF TRANSMIGRATION.

WHEN ſouls had left the body which they animated, they were by Mercury conducted either to Tartarus or the Elyſian Fields; the wicked to the former, the juſt to the latter. It was almoſt univerſally believed, that after remaining a thouſand years in thoſe delightful abodes, the ſoul returned upon earth to animate other bodies, either of men or animals. Before they quitted the infernal regions they drank the waters of Lethe, which had the property of effacing from the memory paſt events.

This idea owes its origin to the Egyptians; it is in imitation of them that Orpheus, Homer and other poets, have introduced it into their writings.

OF THE JUDGES OF THE INFERNAL REGIONS, FURIES AND FATES.

THREE judges examined at their tribunal the ſouls conducted by Mercury to the infernal regions.

Minos, king of Crete, and ſon of Aſterius, was the firſt. He wiſhed to be thought the ſon of Jupiter and Europa, and to obtain this, he promiſed to ſacrifice to Neptune the firſt object he ſhould receive from the ocean.

At that inſtant he ſaw a beautiful white bull make to land. Unwilling to ſacrifice ſo fine an animal, he preſerved it for the head of his flock. Neptune incenſed, revenged himſelf on Minos by infeſting his family with troubles and misfortunes. Paſiphae his wife involved him in dreadful calamities. He had by her three ſons, and two daughters, much celebrated, Phædra and Ariadne; we ſhall give the hiſtory of theſe females when we come to treat of the demi-gods.

Rhadamanthus was likewiſe ſuppoſed to be the ſon of Jupiter and Europa. Obliged to fly from

Crete for having killed his brother, he retired to Œchalia, a city of Bæotia, where he married Alcmena, widow of Amphitryon.

Æacus, ſon of Jupiter and Ægina, daughter of Aſopus, was ſovereign of the iſland Delos; by his ſecond wife, who was daughter to the centaur Chiron, he had Telamon and Peleus. His firſt wife, Pſammathe, daughter of Nereus, brought him Phocus.

Rhadamanthus was appointed judge of the Aſiatics; Æacus of the Europeans; and Minos, ſuperior to both, was ſupreme judge, and determined all doubtful caſes. The tribunal was held in a place called the Field of Truth; which Falſehood and Calumny could not approach. The ſuperiority of Minos was marked by a ſceptre which he held in his hand, and near him was ſeen an urn, containing the ſentences paſſed upon mortals, who, when guilty, were delivered over to the furies for puniſhment. Theſe furies were three in number—Tiſiphone, Megara, and Alecto.

They were ſaid to be daughters of Cupid and Nox. Their names ſignify, rage, ſlaughter, and envy. They are repreſented with flaming torches in their hands, ſnakes inſtead of hair, and a whip of ſerpents.

The Greeks named them Erynnes, which ſignifies diſturbers of the mind. They were likewiſe called Eumenides, mild, when Minerva had appeaſed

appeaſed them, and they had ceaſed to torment Oreſtes, who had ſlain his mother.—The three Fates were likewiſe inhabitants of the infernal regions; they were the daughters of Neceſſity. It was they who ſpun the days and deſtiny of man. The youngeſt, named Clotho, held the diſtaff; Lacheſis turned the ſpindle, and Atropos, with her fatal ſciſſars, cut the thread of life. The poets ſaid, that they ſpun happy days with gold and ſilver, and days of ſorrow with black worſted.

The Fates are repreſented as three old women worn down with years.

Clotho, in a robe of different colours, wore a crown of ſeven ſtars upon her head, and in her hand ſhe held a diſtaff, reaching from heaven to earth. The robe of Lacheſis was covered with ſtars, and near her lay a number of ſpindles.

Atropos, clothed in black, held the ſciſſars, and round her were numberleſs ſpindles, more or leſs full, according to the long or ſhort duration of life.

OF NEMESIS, THE MANES, NOX, SOMNUS, AND MORS.

NEMESIS preſided over the puniſhment of crimes. She traverſed the earth with great vigilance

gilance in ſearch of the wicked, whom ſhe purſued even to the ſhades below, and puniſhed with inflexible ſeverity.

She was repreſented with wings, a helm, and a chariot wheel, to ſhow that no place can ſecure the guilty from her indefatigable purſuit. As daughter of Juſtice ſhe rewarded virtue, but puniſhed, with relentleſs hand, impiety.

The gods Manes were not clearly diſtinguiſhed by the ancients; they were frequently confounded with the ſouls of the dead, and ſometimes with the gods Lares. Theſe divinities however preſided over funerals, and departed ſpirits, who were ſuppoſed to wander about the tombs.

Nox, or Night, was daughter of Chaos, ſhe was repreſented in a long black veil beſpangled with ſtars, traverſing the vaſt expanſe of the firmament in a chariot of ebony; ſometimes ſhe is ſeen without a chariot, wearing a veil which floats in the air, as ſhe approaches the earth, to extinguiſh a torch which ſhe held in her hand.

Somnus, or Sleep, ſon to Nox, and brother of Mors or Death, is repreſented under the figure of a child in a profound ſleep, holding in one hand poppies, which likewiſe ſerve for his pillow; and near him is a veſſel full of ſoporiferous liquor.

Mors, or Death, daughter of Nox, and ſiſter to Somnus, is repreſented under the hideous form of a ſkeleton; her black robe is covered with ſtars,

ſtars, ſhe has wings of an enormous length, and her fleſhleſs arm is furniſhed with a ſcythe.

OF CHARON, CERBERUS, AND THE RIVERS OF HELL.

CHARON, whoſe name ſignifies anguiſh, was, according to the poets, ſon of Nox and Erebus.

His diſpoſition was gloomy and ſevere. Neither dignities nor riches obtained reſpect from him. Charged with the care of tranſporting ſouls to the infernal regions, he was inflexible in rejecting thoſe who had not received the rights of burial. A century they wandered on this lonely bank before they gained admiſſion to his fatal bark. So perſuaded were people that he would require a paſſage fee, that they always placed a piece of money under the tongues of the dead. This piece of money was called naulum: for kings it was generally gold. It was neceſſary likewiſe to have an atteſtation of the good life and conduct of the deceaſed under the hand of the high-prieſt.

We have received from the ancients the form of this atteſtation:

"I Amitius Sextus, high-prieſt, do certify,

"that

" that the life and conduct of N. has been
" perfectly unexceptionable. Let his Manes
" enjoy peace."

This cuſtom was an exact imitation of that of the Egyptians.

Cerberus, guardian of the infernal regions, had three heads; for hair his neck was ſurrounded with ſnakes. He ſprung from Typhon and Echidna.

When Orpheus went to requeſt of Pluto the reſtitution of his wife Eurydice, he lulled this monſter to ſleep with his lyre. When Hercules deſcended to theſe dreary manſions to deliver Alceſte, he bound Cerberus and compelled him to follow him. It is ſaid that paſſing through Theſſaly, the ſight of day made him vomit his venom upon the graſs, which rendered it mortal to whatever taſted it. This fable alludes to the vaſt quantity of poiſonous herbs which that country produces. The fable of Cerberus was likewiſe founded upon a cuſtom of the Egyptians, who guarded their dead by means of maſtiffs.

There were five principal rivers in the dominions of Pluto. The firſt was Acheron, driven there for having quenched the thirſt of the Titans in their war againſt Jupiter. Its name ſignifies anguiſh or howling. This river is in Theſprotia, riſes in the marſh of Acheruſa, and empties itſelf into the Adriatic Gulph near Ambracia. The ſecond is Cocytus, which ſignifies tears, groans; it

it is ſaid to be formed by the tears of the condemned. This was likewiſe a river of Epirus, or rather Theſprotia, emptying itſelf into the marſh Acheruſa; it was rather a miry pool than a river.

Styx is the third—This is a fountain of Arcadia which flows from a rock, and forms a rivulet which ſinks under ground. Its water was of a poiſonous quality, which occaſioned the poets to ſay, that it was one of the rivers of hell.

Fabulous hiſtory makes Styx a daughter of Oceanus, and mother of Victoria or Victory. She aſſiſted Jupiter in his war with the Titans.

The Hydra was ſaid to be her offspring. So much terror did her name inſpire, that the moſt inviolable oath was ſworn by the river Styx. The gods themſelves could not infringe it; if they did, Jupiter commanded Iris to preſent them with a cup, filled with the waters of this fountain, diſmiſſed them from his table during twelve months, and even deprived them of their divinity for nine years. When ſwearing by this river, they placed one hand upon the earth, and the other upon the ocean.

The word Styx ſignifies water of ſilence. The waters of this ſtream were likewiſe uſed for the purpoſe of determining the innocence or guilt of accuſed perſons. Theſe are the principal circumſtances which gave riſe to the ſtories concerning this

this river. In general all waters of a poiſonous quality were accounted rivers of hell. It was the ſame with Avernus, a lake of Italy, near Pozzuoli, and Lethe, or the river of Oblivion, ſituated in Africa. The poets attributed to the latter the property of inducing an oblivion of paſt events. This conſtituted the fourth.—Phlegethon, which was the fifth, had waves of flaming fire. The waters of this marſh exhaled ſulphureous vapours, and its mud was hot and burning, which cauſed it to be claſſed among the infernal rivers.

OF THE ELYSIAN FIELDS.

WE ſhall not enter into a particular deſcription of the Elyſian Fields; each poet deſcribes them according to his own imagination, and invents whatever he thinks moſt capable of pleaſing, leaving his readers likewiſe at liberty to make their own additions. We ſhall only obſerve, that the ancients generally placed theſe happy manſions in the iſles now called the Canaries. It is probable, that the idea of the Elyſian Fields was firſt taken from the tradition of the terreſtrial paradiſe.

OF THE WORSHIP PAID TO THE INFERNAL DEITIES.

To theſe terrible deities no altars were ever raiſed; they were reſerved for the terreſtrial and marine deities, who were called ſuperior gods, as thoſe of the infernal regions were called inferior. Trenches were made, into which was poured the blood of victims, which were always of a black colour. The prieſt during the prayers lowered his hands towards the earth, inſtead of raiſing them towards heaven. Being regarded as implacable, theſe divinities were in general the objects of fear and averſion: never were they implored for their aſſiſtance; to appeaſe them was all that was ſought. No hymns were compoſed to their honour, no temples dedicated to them, nor any advantage expected from the prayers addreſſed to them. Their power in hell was equally abſolute with that of Jupiter in heaven.

OF THE PRINCIPAL CRIMINALS PUNISHED IN THE INFERNAL REGIONS.

The Titans were precipitated into Tartarus for having waged war againſt Jupiter. The fable deſcribes them whelmed under mount Ætna.

Typhon,

Typhon, the moſt enormous of them, lies ſtretched under Sicily; his right arm anſwering to Pelorus ſituated towards Italy, and his left to Pachinum, towards the eaſt: his feet are to the weſt, towards Lybia. Ovid attributes the earthquakes which happen in Sicily to the ſtruggles he makes to diſengage himſelf; and the eruptions of mount Ætna, are his efforts ſtill to aſſault heaven. Siſyphus is compelled to roll an enormous ſtone to the top of a mountain, whence it deſcends the moment it touches the ſummit. He was accuſed of having attempted to deceive Pluto, and by returning upon earth to render himſelf immortal. We learn from hiſtory, that during his youth he recovered from a dangerous diſorder, and afterwards lived to an advanced age. Salmoneus, king of Elis, wiſhed to be thought equal to Jupiter; by driving a chariot lighted with flambeaus over a brazen bridge, he attempted to imitate thunder; but Jupiter with this formidable weapon drove him headlong into Tartarus.

Phlegyas, for having burnt the temple of Apollo, ſees an enormous rock ſuſpended over his head, and ready by its fall to cruſh him to pieces. His eternal lamentations ſerve to terrify the ſouls of the guilty.

The giant Tityus, whoſe body extended over nine acres, having dared inſult Latona, Apollo ſlew him with his arrows, and caſt him into the

infernal regions, where a vulture continually preys upon his liver. We muſt remark, that the nine acres covered by the body of Tityus, ſignify that the place allotted for his burial contained nine acres.

Ixion having carried his preſumption ſo far as to declare himſelf rival to Jupiter, was hurled headlong into hell, and bound faſt to a wheel ſurrounded with ſerpents.

Tantalus, king of Phrygia, was ſon to Jupiter and the nymph Plota. His crime is differently reported; ſome ſay that he diſcovered to the river Aſopus the place where Jupiter had concealed his daughter Ægina, when he carried her off; others, that he ſuffered a dog to be ſtolen that Jupiter had confided to his care, and which guarded his temple on the iſland of Crete; others again ſay, that having been admitted to the table of the gods he had divulged their ſecrets, and ſtolen nectar to regale his friends; but the general opinion of his offence was as follows: The gods having honoured Tantalus with a viſit, he wiſhed to try if they could detect an impoſition; for this purpoſe he barbarouſly murdered his ſon Pelops, and intermixed his limbs with the diſhes that were ſerved up to the gods. At ſight of this horrible repaſt they teſtified their indignation; but Ceres was ſo wholly taken up with grief for the loſs of her daughter Proſerpine, that ſhe

ſhe did not perceive the fraud, and eat one ſhoulder. The gods reſtored Pelops to life, and Jupiter replaced with a ſhoulder of ivory that which had been eaten by Ceres. To puniſh Tantalus for this twofold offence againſt the gods, and againſt the tenderneſs of a parent, he was driven to the infernal regions, where he continually experienced the moſt parching thirſt and ravenous hunger. To increaſe his puniſhment, he is plunged in water up to the chin, but no ſooner does he attempt to quench his thirſt than the water retires. The moſt tempting viands ſurround him on every ſide, but retreat beyond his reach on his offering to graſp them. The learned are of different opinions concerning the explanation of this fable; ſome think it an allegory deſcriptive of avarice. Tantalus periſhing in the midſt of the greateſt plenty, repreſents the miſer, who, loath to leſſen his riches, ſuffers himſelf to pine with want and miſery; but we have no explanation of the barbarity of Tantalus, nor does hiſtory mention any thing ſatisfactory concerning the murder of Pelops.

Among the principal criminals we muſt remark the Danaides, condemned to fill with water a tub which has no bottom. The ſtory of this ſpecies of puniſhment, has no other foundation than the cuſtom obſerved by the Egyptians at Memphis. Near the lake of Acheruſa, beyond which was the burial place of the dead, the prieſts poured water

into a tub without a bottom, to expreſs the impoſſibility of returning to life. The account given us by the poets of the crime by which the Danaides incurred this puniſhment, is as follows:

Danaus and Ægyptus, ſons of Belus, were deſcended from Jupiter and the nymph Iö. Ægyptus took poſſeſſion of the kingdom, which ever after bore his name. Danaus, his brother, being forced to fly, aſſembled his followers, and arriving near Argos, attacked and dethroned Sthenelus king of that country. By different wives he had fifty daughters. His brother Ægyptus likewiſe had fifty ſons. Theſe princes hearing of the power and good fortune of Danaus, demanded and obtained his daughters in marriage; but this conqueror of Argos, cruel and ſuſpicious, having learned from the oracle that he ſhould expire by the hands of one of his ſons in law, and eager to revenge the injuries he had received from his brother, Ægyptus, ordered his daughters to maſſacre their huſbands the firſt night of their nuptials. All but Hypermneſtra obeyed this barbarous injunction. She informed her huſband, Lynceus, of it, who fled to Lyrceum, not far from Argos, and ſhe eſcaped to Lariſſa. On their arrival in theſe two cities, they placed lighted flambeaus on the top of the higheſt towers, to ſhow that they were out of danger.

Lynceus afterwards aſſembled troops, made war upon

upon Danaus and gained poſſeſſion of his throne.

The poets to record this hiſtorical fact, and embelliſh it according to their cuſtom, invented the puniſhment of the Danaides, as we have juſt related it. We likewiſe find in Tartarus, Œdipus, Eteocles, Polynices, Theſeus and ſeveral others of whom we ſhall ſpeak under the article of heroes and demi-gods.

DIVINITIES OF A PARTICULAR SPECIES.

To enumerate and deſcribe all the obſcure divinities of the ancients, would be impoſſible. They deified virtues, paſſions, bleſſings and misfortunes; we ſhall only ſpeak of thoſe moſt generally known.

The Greeks honoured felicity under the name of Eudomia, or Macaria. The Athenians having learned from the oracle that they ſhould be victorious if one of the children of Hercules ſhould voluntarily die. Macaria, who was his daughter, made that ſacrifice, and the Athenians having conquered, out of gratitude honoured her as a divinity, under the name of Macaria, which ſignifies happineſs. It was not till long after the foundation of Rome that this deity was acknowledged by the Romans. Lucullus raiſed a temple to her, after the war with Mithridates

and Tigranes. She was repreſented as a queen, ſeated upon a throne, holding a horn of plenty with this inſcription:

"THE PUBLIC HAPPINESS."

Hope, the laſt reſource of mortals againſt the evils which oppreſs them, was ſoon transformed into a divinity. By the Greeks ſhe was honoured under the name of Elpis; by the Romans ſhe was called *Spes Publica*, the Public Hope. Cicero ſays that Hope was immortal, and that none but the virtuous had any claim to her aſſiſtance. At Rome ſhe had ſeveral temples. She is repreſented with a horn of plenty, fruits, flowers and a bee-hive; mariners repreſented her leaning upon an anchor. Eternity had neither temples nor altars; ſhe was ſimply repreſented under the figure of an old woman, with an inſcription importing, that her name was Eternity. In her hand ſhe held a head, repreſenting the ſun ſurrounded with rays, or one repreſenting the moon, becauſe theſe were ſuppoſed to be eternal. She was repreſented under the form of a phœnix, an imaginary bird which receives new life from its own aſhes; ſometimes under that of a globe, becauſe it has no limits; frequently as a ſerpent, which by joining its tail to its mouth forms a circle; and not unfrequently under that of an elephant, from the long life of that animal; which ſhows the faint idea

which

which the ancients had of eternity. All the genealogies of their gods prove that they could not conceive the divinity without beginning or without end.

Time was repreſented by Saturn: he is painted with wings, to ſhow how rapidly he paſſes, and with a ſcythe, expreſſive of the ravages he makes. There were ſeveral diviſions of time; ages; generations, or the ſpace of thirty years; luſtra, or the ſpace of five years; the year and ſeaſons: of the latter there were originally but three, ſummer, autumn and winter; to theſe was added ſpring. The poets perſonified day break, ſun riſe, noon, evening, twilight and night, each of which was repreſented by a male or female, according as its name was maſculine or feminine.

Thought was deified, and invoked to preſent only good ideas to the mind.

Every ſpecies of piety received divine honours. M. Attilius Glabrio raiſed a temple to filial piety, on the foundation of that houſe which had been inhabited by the Roman lady who had nouriſhed her father in priſon.

The Athenians raiſed altars to Compaſſion, the Romans imitated them and gave theſe temples the name of Aſylum. Virtue, which can alone inſure happineſs, was adored by the ancients, and we yet find in the fourth book of the city of God, by St

Auguſtine, ſome traces of the worſhip which was rendered to it.

Scipio, who deſtroyed Numantia, firſt conſecrated a temple to this divinity. Marcellus wiſhed to unite in the ſame temple Virtue and Honour, but on conſulting the prieſts, they declared that two ſuch great divinities could not be contained in one temple: in conſequence Marcellus conſtructed two, adjoining to each other, ſo that to enter the temple of Honour it was neceſſary to paſs through the temple of Virtue; this was intended to ſhow, that true honour is only to be attained by virtuous means. In all ſacrifices to Honour, the head was uncovered, and every mark of the moſt profound reſpect obſerved. Truth was ſuppoſed to be the mother of Virtue, and daughter of Time; ſhe was repreſented as a young virgin covered with a robe white as ſnow.

Democritus, to expreſs the difficulty of diſcovering it, ſaid, that truth lay concealed at the bottom of a well.

Concord, Peace and Tranquillity, were three different goddeſſes. The authority of Concord extended over houſes, families and cities; that of Peace over empires. Suetonius ſays, that in the temple of Peace were depoſited the riches brought from the temple of Jeruſalem. In the ſame temple they likewiſe aſſembled all thoſe who profeſſed the arts,

arts, when they had their rights and privileges to maintain, in order to baniſh from their diſputes all heat and animoſity by the preſence of the goddeſs of Peace.

She was repreſented under the form of a woman, crowned with laurel, olive and roſes. In her hand ſhe holds the caduceus and ſome ears of corn, emblematical of the abundance ſhe produces. Her companions were Venus and the Graces.

Fidelity preſided over ſincerity in treaties, and equity in commerce. The moſt inviolable of oaths was that taken in her name, or in the name of Jupiter Fidius. It is generally believed that Numa Pompilius was the founder of her firſt temple. This goddeſs is uſually repreſented by two women, in the act of joining hands.

Liberty, that idol of the Roman people, could not fail of being erected into a divinity; and accordingly we find ſeveral temples to her honour. She was repreſented reclining upon a table of the laws, having in her hand, to defend them, a ſword with this inſcription:

"THEY SECURE THE LIBERTY OF ALL."

Licentiouſneſs was repreſented ſtruck with a thunderbolt from heaven, at the moment ſhe was attempting to break one of theſe tables and the balance of juſtice.

Silence had his altars; by the eaſtern nations he

he was adored under the name of Harpocrates, but the Romans worſhipped it as a goddeſs, which they called Angerona. The latter had likewiſe the god of Speech, which they ſtyled Aius Loquutius.

Temples were raiſed to Modeſty. She was repreſented under the form of a woman veiled, or of a woman pointing to the forehead with her finger, to expreſs that there was neither reproach nor ſhame.

Providence was repreſented by a woman leaning upon a pillar, holding in her left hand a horn of plenty, and with her right pointing to a globe, to teach us, that her care extends over the whole univerſe, and that it is ſhe who diſpenſes every bleſſing.

Juſtice was repreſented as a young female, holding a balance equally poiſed in one hand, a naked ſword in the other, and having a bandage over her eyes; ſhe was ſeated upon a large ſtone, ready to puniſh vice and reward virtue.

Fortune preſided over good and evil. She was repreſented under the figure of a woman, blind, and almoſt bald, having wings to her feet, one of which is placed upon a wheel turning with great velocity, the other waves in the air.

Opportunity was repreſented in the ſame manner; ſhe had a lock of hair upon her head, to preſent the means of being ſeized.

Paleneſs

Paleneſs and Fear. Men ſtruck with the appearance of events which inſpired them with terror, and ignorant of the cauſe whence they proceeded, addreſſed even the agitation of their minds as a divinity, and offered it their prayers and ſupplications for deliverance from their apprehenſions. It is impoſſible to fix the period when this worſhip began.

In battle the god Mars was attended by Fear and Flight. The Corinthians, having maſſacred the two ſons of Medea, were viſited with a peſtilence which carried off great part of their children. On conſulting the oracle, they were ordered to ſacrifice to the offended *manes* of theſe innocent victims, and at the ſame time to raiſe a ſtatue to Fear. She was repreſented with hair erect, in the attitude of looking upwards, her mouth extended, and a troubled aſpect.

Paleneſs was repreſented with a long emaciated countenance, fixed look, and drooping locks.

The Lacedemonians placed the temple of Fear near the Ephori, in order to inſpire criminals with the dread of ſevere puniſhment. In pronouncing an oath, Fear was always named with the other gods. It would be equally tedious as uſeleſs, to deſcribe all this ſpecies of divinities. In general the Romans, and the Greeks before them, honoured as deities, Virtues, Vices, Paſſions and even Extraordinary Events. Every one could create new gods

gods at pleaſure. When travellers in croſſing a river or foreſt, experienced any danger or ſurpriſe, they raiſed an altar, adorned it with attributes and inſcriptions, and theſe arbitrary monuments were reſpected, and even adored by thoſe whom Chance led that way. It will always be eaſy to ſupply the numerous liſt which we have ſuppreſſed to avoid fatiguing our readers. The poets and ancients when they ſpeak of theſe divinities, are particularly careful to deſcribe their influence and effect, ſo that they may at any time be recognized; they will therefore at leaſt poſſeſs the charms and ornaments of poetry. However, among the malignant divinities, we muſt not forget Ate or Diſcord. Driven from heaven by Jupiter, for endeavouring to ſow diſſenſion among the gods, ſhe came to vent her fury upon earth. To this cruel goddeſs were attributed wars, quarrels and domeſtic diſputes; it was ſhe who threw among the company aſſembled to celebrate the marriage of Peleus the fatal apple, bearing the inſcription,

" TO THE MOST BEAUTIFUL."

We have already ſaid, that ſhe is continually followed by her ſiſters, the Prayers, to repair the evils which ſhe occaſions, but being lame, they are conſtantly outſtripped by their more active ſiſter.

OF

OF COMUS AND MOMUS.

Comus preſided over entertainments and the pleaſures of the table. He is only known by name: every artiſt is at liberty to repreſent him according to his own fancy. His name is derived from *commeſſari*, to eat together; or according to ſome from a ſort of ſong well known to the ancients called Comos, which was ſung during their repaſts.

Momus, ſon of Somnus and Nox, was the god of Raillery and Repartee. Satirical to exceſs, neither the gods nor Jupiter himſelf were ſecure from his ſtinging ſhafts—His name comes from the Greek word *momos*, reproach. He blamed the gods for not having made an aperture in the breaſt of man to diſtinguiſh truth from falſehood.

OF THE GODS OF MEDICINE.

The name of Eſculapius, whom the Greeks called Aſclepios, appears to be foreign to that nation, and ſeems derived from the oriental languages. It is certain that Eſculapius was known in Phœnicia before the Greeks had any knowledge of him.

Sanchoniatho, the moſt ancient of the Phœnician

authors, ſpeaks of an Eſculapius, ſon to Sydik, or the Juſt, and a princeſs of the family of the Titans.

The celebrated Marſham, whoſe opinion is an authority to the learned, mentions an Eſculapius, king of Memphis; he was brother to the firſt Mercury, lived two hundred years after the deluge, and more than a thouſand before the Grecian Eſculapius. Euſebius likewiſe gives an account of an Egyptian Eſculapius, a famous phyſician, who contributed greatly in propagating throughout Egypt the uſe of letters, which had been invented by Mercury.

It is in Phœnicia and Egypt then we muſt ſeek for the true Eſculapius. Honoured as a divinity in both countries, his religious ceremonies were brought into Greece by means of colonies. They were firſt eſtabliſhed in Epidaurus a city of Peloponneſus, and ſoon after the Greeks pretended that he was originally of their country; but as their mythology was very uncertain, his hiſtory is differently related. According to the poets he was deſcended from Apollo and Coronis, daughter of Phlegyas. Eſculapius, the moment of his birth, was expoſed upon a mountain, where he was nouriſhed by a goat. The ſhepherd who diſcovered him, thought he ſaw the infant ſurrounded with rays of light; and carrying him home, delivered him to his wife Trigone by whom he was

brought up. When able to ſpeak, he was placed under the tuition of the celebrated Centaur Chiron. His genius, lively and penetrating, enabled him to make great progreſs in the knowledge of herbs, and the compoſition of medicines. According to the cuſtom of thoſe times he practiſed both ſurgery and phyſic, and attained ſo great a degree of excellence that he was regarded firſt as the inventor, and afterwards as the god of medicine. The Eſculapius, contemporary with Hercules and Jaſon, accompanied them in the expedition of the Argonauts, and rendered them eſſential ſervice. A ſhort time after his death he was honoured as a divinity, and being placed in heaven, formed the ſign called the dragon. His deſcendants reigned over part of Meſſina: it was thence that his two ſons, Podalirius and Machaon, went to the Trojan war. The poets pretended that the ſkill of Eſculapius extended even to the raiſing of the dead; that Pluto complained of this to Jupiter, aſſerting that his kingdom became a deſart; and that Jupiter to appeaſe his brother, cruſhed the phyſician with a thunderbolt. We have already mentioned, that Apollo to revenge the death of his ſon, ſlew the Cyclops with his arrows. At Epidaurus, Eſculapius was honoured ſometimes under the form of a ſerpent, and ſometimes under that of a man. His ſtatue, from the hand of Thraſimedes of Paros, was

was like that of Jupiter Olympius at Athens, of gold and ivory, but not more than half the ſize. He is repreſented ſitting upon a throne, holding in one hand a wand, and repoſing the other upon the head of a ſerpent. Round his temple were ſeen a number of pillars inſcribed with the names of thoſe who pretended to have received cures from him. The ſerpent and the cock were particularly conſecrated to this deity. Eſculapius was feigned to have proceeded under the form of a ſerpent, from the egg of a crow. A man having found means to introduce one of theſe reptiles into the egg of a crow, depoſited it in the foundation of the temple building to the honour of Eſculapius, pretending that he found it there, and that it was Eſculapius himſelf under that diſguiſe. This ſtory gained credit with the people, who ran in crouds to pay their adoration to the god of health. The prieſts of this deity being well verſed in the practice of medicine, and poſſeſſing the ſecrets of Eſculapius, diſpenſed remedies to the ſick, and attributed to their divinity all the honour of the cure.

The ſerpent became the ſymbol of Eſculapius; it was likewiſe that of prudence, a quality ſo neceſſary in phyſicians. Titus Livius relates, that the Romans being viſited by a peſtilence, were inſtructed by the ſacred books of the Sybils, to go and fetch Eſculapius from Epidaurus.

For

For this purpoſe they deputed ambaſſadors, who received from the prieſts a tame ſnake, which they aſſerted was Eſculapius himſelf.

It was ſolemnly embarked, and on the arrival of the veſſel at an Iſland in the Tiber, the reptile eſcaped and concealed itſelf among the reeds. Thinking the God had choſen this place for his abode, they raiſed him a ſuperb temple on the ſame ſpot, and bordered the whole Iſland with fine white marble, giving it the form, or rather the plan of a large veſſel. It was thus that, in the four hundred and ſixty-ſecond year of the city, the worſhip of Eſculapius was introduced at Rome.

We ſhall not conclude our account of this ſpecies of divinities without obſerving, that the Greeks and Romans granted divine honours to friendſhip. The former called it *Philia*; the latter repreſented it under the form of a young female, with her head uncovered, clothed in a ſimple dreſs, having this inſcription at the bottom:

"LIFE AND DEATH."

On her forehead was written "Winter and ſummer." In her hand ſhe held a ſcroll, inſcribed "Far and near."

Theſe expreſſions and ſymbols ſignify that friendſhip is ever young, is the ſame at all times, in abſence and in preſence, in life and in death; that ſhe fears no dangers in ſerving a friend, and that

for him ſhe has no ſecrets. This laſt idea was expreſſed by one of her hands placed upon her heart. This picture, eloquent as it is, does not equal the expreſſions of Montagne, when bewailing the death of a friend he ſays, 'Since thou art gone, all to me is ſorrow and regret; our hearts, our minds were one; we mingled our tears, our griefs were ſhared, our pleaſures doubled, but now, my woes receive the addition of thy loſs, and if ſome tranſient joy ſurprize my mind, I reproach myſelf, and think I rob thee of thy part.'

OF DEMI-GODS AND HEROES.

PRELIMINARY REFLECTIONS.

In our preliminary reflections we have already ſaid that the firſt families ſeparated, and that numerous colonies having long travelled in hopes of finding more happy abodes, quickly ſunk into the groſſeſt depravity.

Theſe colonies carried with them only a faint remembrance of ancient traditions; every day diminiſhed their knowledge of the true God; the impetuous movements of the paſſions became the only guides, and man, being thus degraded, hurried on

on from error to error, till he at laſt arrived at that dreadful condition, when the belief in a juſt and powerful God, the diſpenſer of rewards and puniſhments, becomes only a ſource of terror to the wicked. It was then the guilty wretch, alarmed at every danger, at every peal of thunder, invoked the aid of doubt to ſnatch him from his cruel ſtate, and dared advance that horrid blaſphemy—"There is no God."

This laſt reſtraint once broken, ignorance and barbarity concluded what ſin had begun. The degeneracy of parents was increaſed in their corrupted offspring. Virtue and Truth, unwelcome gueſts on earth, returned to heaven, and left their place to Vice. Slaves to their deſires, no bounds reſtrained them. This ſinful race, forgetful even of their Creator, could only produce hordes of robbers and aſſaſſins, and the weak, having no reſource againſt the powerful, became unavoidably their prey.

However, as the property of guilt is only to increaſe its own misfortunes, and to pollute whatever it touches, experience, and the inſupportable weight of miſery, at laſt reſtored ſome morality to the world. The neceſſity of a protection ſuperior to that of man was perceived; to heaven they directed their eyes in ſearch of it; but the true God being no longer known, the elements, ſtars, and whatever appeared ſuperior to human

force, became the objects of adoration. Theſe divinities were not ſufficient; by augmenting their number, they thought to increaſe their power. Amid the woes with which he found himſelf ſurrounded, retaining all his pride, man carried his madneſs ſo far as to adore even his fellow-creatures, who became formidable by their bravery, or aſſiſted him in his neceſſities. The abuſe of power ſoon compelled all to unite againſt it; the flames of war were kindled, and to the diſeaſes, wants, and calamities with which nature daily threatened his frail exiſtence, man added this cruel ſcourge. In the firſt engagements, courage attracted every eye; the timid and weak did not then pretend to diſpute the firſt rank or its dangers with him who alone was capable of defending it; but when the victory was gained, cupidity, pride and ambition reſumed their empire.

The triumphant and courageous would no longer be confounded with the vulgar; elevation gave offence; envy on one ſide, and ingratitude on the other, excited fury. The earth again was wet with human gore; and who can recount the blood it coſt to convince mankind, that other laws were wanting than their outrageous paſſions. It ſoon appeared that war would be eternal; and this moſt terrible of arts became a ſtudy. Every one perceived, that he muſt ſacrifice ſome portion of his pride to the more preſſing neceſſity of obtaining

obtaining protection: rewards were aſſigned the conqueror, and the rank of each was determined by his ſtrength and courage. This gave riſe to emulation, which is inſeparable from glory; and Glory, who would always be juſt in the diſtribution of her favours, compelled Admiration and Gratitude to crown him who returned with the greateſt number of trophies, and ſhowed himſelf moſt capable of defending others.

Such is the real origin of thoſe kings and heroes, whom the weakneſs and folly of man pretended afterwards to rank with the divinities: ſuch likewiſe is the origin of nobility, whoſe rights and honours, obtained by virtue and courage, can be diſputed only by the cowardly and the baſe.

It would need a pen more eloquent and experienced than ours to mark out the exact time when men became civilized, and perceived the neceſſity of obeying well-regulated laws, which were to combat their inclinations and paſſions. Such an account would lead us too far from our ſubject; we ſhall content ourſelves with obſerving, that in thoſe dreadful times when the life of man was one tiſſue of crimes and misfortunes, he who firſt employed his ſtrength and abilities in defence of the weak and innocent, muſt neceſſarily have obtained admiration and gratitude, whilſt he who employed his victories only for the

gratification of his deſires, muſt have excited deteſtation and horror. Real happineſs was the reward of the former, whilſt the latter could never enjoy one moment's repoſe. It was thus men learned by experience, that guilt brings its own puniſhment, and that virtue is its own reward.

This great truth once admitted, ſome happy families were to be found; their example was followed by others, ſocieties were formed, and friendſhip came to increaſe their number. Strength and happineſs, and the ſocial qualities, muſt have increaſed in proportion as they became extended.

GENERAL REFLECTIONS UPON THE HISTORY OF GREECE AND THE TIMES CALLED HEROIC.

HEROISM had firſt its birth in Greece; it is in that country we muſt ſeek its origin; the Egyptians, it is generally acknowledged, had no worſhip for demi-gods.

This was a title they granted none among them; great men were no otherwiſe known to poſterity than by being mentioned with admiration and praiſe. Here then we are preſented with a new ſcene, and that darkneſs diſappears in which the hiſtories of the gods were involved. We ſhall ſtill meet with much fiction, but it will be leſs abſurd, and however fabulous at this time, it diſcovers

covers a glimpſe of hiſtorical light, which ſerves to explain thoſe inventions of the imagination. Tombs tranſmit by tradition, from generation to generation, the remembrance of the illuſtrious men whoſe aſhes they contain. Monuments and annual ceremonies remind poſterity of the hiſtories of thoſe heroes whoſe memories they were intended to perpetuate. We are particularly convinced that theſe ornaments of the human race have actually exiſted, on ſeeing at particular times the games celebrated which they themſelves had inſtituted. Before we proceed any further, we think it indiſpenſably neceſſary to call the attention of our readers to the origin of a people, the moſt celebrated in the annals of hiſtory.

If Greece at firſt preſents the appearance of ignorance and barbarity, it is preſently ſeen to become civilized and populous, to form monarchies, and particularly diſtinguiſh itſelf in the cultivation of the arts and ſciences. It was by the Greeks, that poetry, eloquence, architecture, ſculpture, and painting, were carried to the greateſt poſſible perfection. It is to this people, in ſhort, we are indebted for our moſt perfect models of every kind. In taking a curſory view of the original condition of the Greeks, we ſee them paſs from a ſtate of ſavage barbarity to a civilized rational life; they quit caves, hollow trees, and

foreſts, to inhabit cottages, towns, and cities. By ſome chiefs of enlightened colonies were introduced among them arts, ſciences, laws, and religious ceremonies. Improving upon the inſtruction they had received, they ſurpaſſed their maſters, and ſaw their own country produce heroes whoſe names became immortal. It is then we come to the hiſtories of Perſeus, Bellerophon, Hercules, Theſeus, Caſtor, Pollux, and numberleſs others, whoſe wonderful exploits have been the conſtant theme of their poets, and are to this day repreſented on our ſtages.

We learn at the ſame time the firſt inſtitution of thoſe games and feaſts which rendered Greece ſo famous.

The country, now known to us by the name of Greece, had not always the ſame extent as when ſubject to the Romans. It has frequently even changed its name. The Hebrew text of the ſacred ſcriptures every where calls it Javan, and in the Septuagint verſion it is ſtyled Hellas, or Hellene, from Hellenus ſon of Deucalion, who reigned in Pthia, a country of Theſſaly, and gave his name to all Greece. It is remarkable that the Hebrew name Javan, having no determined pronunciation, reſembles that of Ion; and the firſt known Ionians were in Greece, probably even they were the firſt inhabitants of it. The Phœnicians, the greateſt navigators in the world, carried their

commerce into Greece, and particularly taught them the art of writing, which they firſt diſcovered. The Egyptians likewiſe ſent colonies there. This prudent people, who enjoyed all the bleſſings of a good government, and all the advantages which can be derived from the arts and ſciences, taught them to ſeek peace and repoſe under the protection of a monarch. They explained to them the neceſſity of good laws, and of inſpiring men with the fear of the divinity; unhappily they were themſelves in error, and introduced only their own religion and fictitious deities.

We have already mentioned in the firſt part of this work, the profound ignorance of the Greeks concerning their origin.

This, however, was equalled by their vanity; they pretended to be the firſt and moſt ancient of people, and in conſequence aſſumed the title of Autoctones, that is, born in the very country, regarding themſelves as the fathers and inſtructors of every other people. The reſemblance which the names of their heroes bore to thoſe of foreign nations, appeared to their ſelf-conceit proof ſufficient of this. What we know with certainty is, that Javan, ſon of Japhet, known to the Greeks under the name of Japetus, had the weſt for his portion. It is from him are deſcended the Ionians and all the Grecian nations. After the diſperſion which

which happened at the Tower of Babel, this ancient patriarch led a colony into the weſt, but the particular place where he fixed his reſidence is unknown. It is thought to have been Aſia Minor, from whence his deſcendants croſſed the Boſphorus of Thrace, and paſſed into Greece.

Theſe were, without doubt, the firſt inhabitants of that country; and this is the Japetus ſo much ſpoken of by the ancient poets and hiſtorians.

According to Pauſanias, Pelaſgus was the firſt extraordinary man who appeared in Greece; he ſurpaſſed his contemporaries in ſtature, ſtrength, courage, comelineſs of perſon and beauty of mind. His reſidence was in Arcadia, where he taught the people to build cottages as a defence againſt the inclemencies of heat and cold; to clothe themſelves with ſkins, and to feed on the fruit of the beech tree. To recompence his ſignal ſervices, he was regarded as chief and king of the country. So much was his memory reſpected, that the country he inhabited was from him called Pelaſgia. His children, witneſſes of his glory, followed his example, and the grateful people intruſted the whole power of the ſtate in their hands.

Three generations after Pelaſgus, Arcadia could boaſt of an immenſe population, and a great number of cities. This is the account Pauſanias gives of the firſt inhabitants of Greece. Some time after,

after, Egyptian and Phœnician colonies came to ſettle in this country, and changed its manners, cuſtoms and religion.

The deſcendants of Javan and Pelaſgus were not ſufficient to people this vaſt and fertile country. Phœnicia and Egypt lying near the places firſt taken poſſeſſion of by the children of Noah, ſent colonies of their too numerous inhabitants in ſearch of new abodes: theſe came into the weſt, bringing with them their arts, cuſtoms, laws and religion.

The groſſeſt idolatry at that time prevailed throughout Greece; their gods had not even names, ſo that the people eaſily accommodated themſelves to the divinities of theſe orientals, to whom they were indebted for their civilization and increaſe of happineſs.

The moſt diſtinguiſhed leaders of theſe colonies were Inachus, Cecrops, Deucalion, Cadmus, Pelops, and ſome others; the different colonies formed the kingdoms of Argos, Sicyon, Athens, Thebes and Lacedemon. An exact and general account of the firſt eſtabliſhments in Greece would exceed the limits we have preſcribed ourſelves in this work, and even divert us from our object. We ſhall confine ourſelves then to ſuch remarks as prove that the moſt celebrated heroes and demi-gods, mentioned in fabulous hiſtory, have actually exiſted.

KING-

KINGDOM OF ARGOS.

THE moſt authentic hiſtorical reſearches prove that Inachus quitted Phœnicia and came into Greece, where he founded the kingdom of Argos, about one thouſand eight hundred and eighty years before the Chriſtian æra. He ſettled in the country called Peloponneſus, he deepened the bed of the river Amphilochus, which uſed frequently to overflow, and bestowed on it his own name, which, according to the cuſtom of thoſe times, gave occaſion to the report, that he was the tutelar deity of that river. The kingdom of Argos had a long ſucceſſion of monarchs: the nine firſt, called Inachides, were Inachus, Phoroneus, Apis, Argus, Chrioſus, Phorbas, Triopas, Sthenelus and Gelanor.

The ſecond ſon of Inachus and brother to Phoroneus was called Egialus, and founded the kingdom of Sicyon.

It is uſeleſs to give a liſt of the kings of theſe different countries; their exiſtence and order of ſucceſſion may be proved from all the hiſtories of Greece. We ſhall notice, however, Danaus, contemporary with Moſes; he quitted Egypt with his family and came into the kingdom of Argos, under the reign of Gelanor, ninth king of that country, who was of the race of the Inachides.

The

The beginning of this ſovereign's reign was full of trouble, which Danaus took advantage of to gain over a conſiderable party, and dethrone his benefactor.

The Inachides then gave place to the Belides. Danaus had by different wives fifty daughters. The ſons of his brother Ægyptus were the ſame in number. Theſe latter having learned that their uncle was poſſeſſor of a throne in Greece, embarked for the purpoſe of demanding their relations in marriage. Danaus dared not refuſe, but every thing inſpiring this uſurper with ſuſpicion, he gave orders to his daughters to aſſaſſinate their huſbands the firſt night of their nuptials. We have already related that Hypermneſtra alone ſpared her huſband, Lynceus. This prince made war upon Danaus, whom fear and remorſe for his crime determined at laſt to yield him the crown.

The ſucceſſors of Lynceus were Abas, Prætus and Acriſius, whoſe daughter, Danae, was the mother of Perſeus, ſo famed in fable, of whom we ſhall ſhortly ſpeak.

This ſame Perſeus, having unintentionally ſlain his grandfather, Acriſius, quitted the kingdom of Argos and went to ſettle in Mycenæ. This extract is ſufficient to prove that by recurring to hiſtory, we ſhall find the epochs when theſe perſons lived, who were ſo celebrated in the fictions of the poets.

OF

OF THE HEROIC, OR FABULOUS TIMES.

BOTH ancients and moderns agree, that the heroic, or fabulous times, extended from the time of Ogyges to the re-eſtabliſhment of the Olympiads, the period at which begin the hiſtorical times. The duration of this ſpace is not preciſely determined; the greater part of the learned fix it at one thouſand ſix hundred years, but it is with equal confidence and reſpect we adopt the calculation of the illuſtrious Newton, who has brought it nearer the vulgar æra by about five hundred years, and computes its duration to have been twelve or thirteen centuries. The Parian marbles, the moſt authentic monument of ancient chronology, ſerve as a guide from the time of Cecrops to the Olympiads, without exactly determining the length of the heroic times.

To aſſiſt the memory we ſhall again repeat the celebrated diviſion of time according to Varro.

He divided it into the unknown, the heroic or fabulous, and the hiſtorical.

The firſt comprehended all that paſſed before the deluge of Ogyges: this period gave birth to the gods mentioned in the firſt part of this work.

The ſecond extended from Ogyges to the eſtabliſhment of the Olympiads: it was then lived

the demi-gods and heroes: in this ſecond ſpace likewiſe we meet with the marbles of Paros, or Arundel.

Laſtly, the third diviſion, called the hiſtorical, commences at the eſtabliſhment of the Olympiads.

The times called by Varro unknown, were actually ſo by the Greeks, who were at firſt a vagrant uncivilized people; but the eaſtern nations, who enjoyed all the advantages of the arts and ſciences, were much better acquainted with theſe remote periods. Inachus, by leading colonies into Greece, introduced his knowledge likewiſe among the barbarous people of that country.

It will appear in the courſe of this work, how eaſy it is to diſtinguiſh truth and hiſtory from the marvellous, and the fictions of the poets.

DELUGE OF OGYGES.

THIS deluge is ſo celebrated, that it is indiſpenſably neceſſary to give ſome account of it.

The Greek hiſtorians ſay, that Ogyges reigned over Attica and Bœotia, at the time Phoroneus was king of Argolis; and that this was the period of that deluge which was called by his name.

St. Auguſtine in his book ſtyled The City of God, has tranſmitted ſome valuable remarks upon Grecian

Grecian antiquity. Theſe confirm the opinion, that the deluge happened under Ogyges, and add, that it was about one thouſand ſix hundred and ninety-ſix years before the Chriſtian æra. This deluge muſt not be confounded with that which was univerſal. We learn from the ancients that Bœotia was a country ſurrounded with mountains. The centre formed a valley, in the middle of which ſtood a lake which had no other means of diſcharging itſelf but by ſubterraneous channels, the waters running through mount Ptous. The great bodies of earth and mud carried along by the river Colpias (which empties itſelf into the lake) probably choaked up theſe ſubterraneous paſſages, ſo that the waters finding no iſſue, roſe to a height the more conſiderable as their quantity was increaſed by the fall of heavy rains. In conſequence, Bœotia was ſoon entirely under water.

Voeſer, in his journey into Greece, after having attentively examined the country, aſſures us, that no other cauſe can be aſſigned for this celebrated deluge. An event ſo extraordinary was, by the poets, related with their uſual exaggerations. It gave riſe likewiſe to numerous conjectures among the learned. Some fathers of the church, in their writings againſt idolatry, appear to think that this deluge was nothing elſe but the paſſage of Moſes acroſs the Red Sea. But it appears certain that Ogyges lived before the Hebrew legiſlator, and that

that this deluge muſt be accounted for in the manner juſt mentioned.

MARBLES OF PAROS.

THE marbles of Paros being one of the moſt valuable and authentic monuments recorded in hiſtory, it would be unpardonable to paſs them over in ſilence.

The firſt epoch of this chronicle begins at the arrival of Cecrops in Greece, from which time the hiſtory of that country is entitled to our confidence.

This public monument, commonly called the Marbles of Paros, is a ſeries of pieces of marble, containing a chronology of the principal events which happened in Greece. It begins at Cecrops, and ends at the period when Diognetes filled the office of Archon, including a period of one thouſand three hundred and eighteen years. It was made by public authority for the uſe of the Athenians ſixty years after the death of Alexander, and in the fourth year of the 128th Olympiad. The dates which it fixes making no mention of the Olympiads, it appears certain that theſe latter were not uſed to determine chronology, and that the marbles of Paros were alone employed for that purpoſe.

Timeus of Sicily, in his hiſtory, appears to be the firſt writer who counted by olympiads; he did not write till 66 years after the death of Alexander.

The marbles of Paros, we may conclude then, are the moſt valuable and authentic monument of antiquity extant. They derived their name from the circumſtance of their having been diſcovered in the iſland of Paros. They were afterwards ſold to lord Arundel, whoſe name they now bear, and conſtitute one of the fineſt ornaments of the public library at Oxford. Unhappily they are much injured in many parts, and frequently it requires great pains and attention to read even a few words in ſome of the epochs they contain. Three learned men, Seldon, Lydiat and Prideaux, have laboured to elucidate and ſupply, as far as poſſible, the obliterated text.

KINGDOM OF ATHENS.

The interpreters of the Arundelian marbles inform us, that it was in the reign of Tripas, ſeventh king of Argos, that Cecrops came from Egypt to eſtabliſh himſelf in Attica. He eſpouſed the daughter of Acteus, after whom the country was called; and built the twelve towns which compoſed the kingdom of Athens. Here he introduced

duced the laws and religious ceremonies of his country, particularly thoſe of Minerva, ſo honoured at Sais from whence he came. Theſe facts are atteſted by all antiquity.

It was he, ſays Euſebius, who firſt gave the name of God to Jupiter, and raiſed him an altar.

The great reſemblance between the laws given by this prince to the Athenians, and thoſe of the Hebrew people, incline us to believe, that he had learned them of the Iſraelites during their reſidence in Egypt.

The poets gave Cecrops the name of Diphyes, that is, compoſed of two natures. The fable likewiſe repreſents him as half man and half ſerpent. The origin of this name, and method of deſcribing him, was ſimply an allegory, to expreſs the Egyptian and Grecian languages, both of which were ſpoken by Cecrops with equal fluency. It was this prince who eſtabliſhed the marriage laws, and poliſhed the manners of the Pelaſgi, by inſtructing them in the Egyptian cuſtoms. It has been clearly demonſtrated, that Athens, the ſeat of arts, ſciences and politeneſs, firſt received her knowledge from Egypt. Cecrops collected the inhabitants of the country, taught them to form a permanent eſtabliſhment, and built a fortreſs, which from him was called Cecropia. The kingdom of Athens laſted more than four hundred years, and had ſeventeen kings; Cecrops, Cranaus, Amphictyon,

Erichthonius, Pandion the firſt, Erectheus, Cecrops the ſecond, Pandion the ſecond, Ægeus, Theſeus, Mneſtheus, Demophon, Oxyntes, Aphydas, Thymætes, Melanthus, and Codrus, who devoted himſelf for his country.

Cranaus, a native of the country, ſucceeded Cecrops, and reigned nine years. The Parian marbles inform us, that under his reign the Areopagus, eſtabliſhed by Cecrops, pronounced judgment between Neptune and Mars, of which we have given an account in a former part of this work. From the ſame marbles we learn, that the deluge of Deucalion, which will preſently come under obſervation, happened in the fourth year of this prince's reign. After Codrus, the city was governed by perpetual magiſtrates, called Archontes. The hiſtory of the firſt kings of Athens, down to Demophon, abounds in fiction; but the chronology of each of theſe reigns is certain, as the principal events which occurred during theſe periods are recorded by the marbles, and their epochs fixed.

It was about one thouſand and ninety-five years before the Chriſtian æra, ſays Mr. de Boſſuet, that Codrus, king of Athens, devoted himſelf for his country, and procured them victory by his own death. His children, Medon and Nileus, diſputed the empire with each other, on which occaſion the Athenians aboliſhed royalty, and declared Jupiter alone

alone king of Athens. They created governors, or perpetual preſidents, called Archontes, who were obliged to render a ſtrict account of their adminiſtration. Medon, ſon of Codrus, was the firſt who exerciſed this office, which continued in his family a long time.

The Athenians diſperſed their colonies over that part of Aſia Minor which was called Ionia; the Æolian colonies ſettled about the ſame time, and Grecian cities were ſoon founded throughout all Aſia Minor.

KINGDOM OF LACONIA, OR LACEDÆMON.

THE kingdom of Laconia was founded during the reign of Cecrops, by Lelex, who gave it the name of Lelegia.

The firſt dynaſty of the monarchs of this country conſiſted of twelve. Eurotas, who gave his name to the principal river of that country, was the firſt. Lacedæmon, his brother, ſucceeded him, and gave his name to the capital, and to the whole kingdom.

The third was Amyclas, who built a new city called after his own name. It will be ſufficient to name the remainder, who were Argalus, Cynortas, Œbalus, Hippocoon, Tyndarus, Caſtor and Pollux, ſons of Tyndarus, and brothers of Helen;

Menelaus, ſon of Atreus, who obtained the crown in right of Helen; Oreſtes and Hermione, the former ſon to Agamemnon, the latter daughter to Menelaus and Helen; and laſtly, Tiſamenes, ſon of Oreſtes.

It was during the reign of this prince, that the Heraclides, deſcendants of Hercules, entered Peloponneſus and poſſeſſed themſelves of Argos, Mycænæ, and Lacedæmon. Euryſthenes, ſon of Ariſtodemus, afterwards mounted the throne, and began the ſecond dynaſty of Spartan kings, who were called Agides, from Agis his ſon.

DELUGE OF DEUCALION.

We have already mentioned, that according to the Arundel marbles, it was under the reign of Cranaüs that the deluge of Deucalion happened.

Theſe ſame marbles prove, that when the waters ſubſided, Deucalion went to Athens to return thanks to the gods for his preſervation. He offered ſacrifice to Jupiter in a temple which he raiſed to his honour. This temple ſtill exiſted in the time of Piſiſtratus, who rebuilt it at a vaſt expence, and it afterwards became one of the ſeven wonders of the world, under the name of the temple of Jupiter Olympus.

The

The deluge of Deucalion appears to have proceeded from the ſame cauſes, as the deluge of Ogyges. The poets however rendered it much more famous; but we muſt remark, that the tradition of the univerſal deluge having been preſerved by every people, though in a confuſed manner; the remembrance of this terrible event was renewed in their minds, wherever they were witneſs to any remarkable inundation. It was in imitation of this tradition, that they have exaggerated the deſcription of every particular deluge. The imagination of the poets could never exceed an event, the remembrance of which ſtill excited terror; but as they loved to appropriate all to their own purpoſes, without troubling themſelves with epochs, or paying any attention to the truth, they united in their deſcriptions whatever had been tranſmitted to them by tradition.

ARRIVAL OF CADMUS IN GREECE.

About one thouſand three hundred and fifty years before the Chriſtian æra, Cadmus departed from the coaſt of Phœnicia, and the environs of Tyre and Sidon, with a colony to form a new eſtabliſhment in Greece. He firſt took poſſeſſion of part of Bœotia, built a fortreſs, which from him was called Cadmeum, and made this the ſeat

of his new empire. He experienced, however, great reſiſtance from the inhabitants of the country; the Hyantes in particular oppoſed him with the greateſt courage; but being completely defeated in a pitched battle by Cadmus, they were obliged to abandon their country. This example, ſtriking terror into the Æolians their neighbours, they ſubmitted to the conqueror, and received his laws, cuſtoms and religion, which they ſoon found preferable to the barbarous practices of Greece. From that time the Æolians and Phœnicians uniting, became one people.

Such is the abridged hiſtory of this colony; but we find it ſo intermixed with fiction, that it is almoſt impoſſible to diſcover the real truth. Every hiſtorical reſearch into antiquity proves, that Europa, ſiſter of Cadmus, paſſed from Phœnicia into the Iſle of Crete, in a veſſel carrying the figure of a bull on the prow. It is from this the Greeks have invented the ſtory of Jupiter having tranſformed himſelf into that animal to carry off Europa. Some of the ancients ſay, that this princeſs was carried off by pirates; that Agenor, her father, king of Phœnicia, ſent in ſearch of her Cadmus and two other princes, named Cilix, and Phœnix; that Cadmus ſtopped in Bœotia as we have already ſaid; Cilix ſettled in that part of Aſia Minor, afterwards called Cilicia; and Phœnix paſſed into Africa. According to ancient writers, Cadmus firſt introduced

duced the uſe of letters into Greece; this appears certain, that the ancient Greek characters perfectly reſembled thoſe of the Phœnicians. Beſides the alphabet, till then unknown in Greece, Cadmus brought the religious ceremonies of the Egyptian divinities, particularly thoſe of Oſiris and Bacchus, which were confounded together. We again repeat it, that the more attentively we examine hiſtory and ancient monuments, the more evident it appears that it is to Phœnicia and Egypt the Greeks are indebted for their laws, cuſtoms, religion, arts and ſciences.

ARRIVAL OF PELOPS IN GREECE.

The laſt renowned ſtranger who arrived in Greece before the taking of Troy, was Pelops, ſon of Tantalus, king of Lydia. This prince, compelled to fly his country on account of the war declared againſt him by Tros, in revenge for the violence offered to Ganymede, took refuge in Greece, where he eſpouſed Hippodamia, daughter of Œnomaus, king of Piſa. On the death of his father in law, he aſcended the throne, and gave name to the peninſula ſince that time called Peloponneſus, but his dominions extended much farther; he was one of the moſt powerful princes of Greece. He had two ſons, Atreus and Thyeſtes, remarkable for their mutual hatred. Atreus

was

was father of Agamemnon and Menelaus, who aſſiſted in the taking of Troy.

The deſcendants of Pelops reigned at Mycænæ till the return of the Heraclides.

CAPTURE OF TROY.

THIS epoch is one of the moſt celebrated in hiſtory. It was at the time of this famous ſiege that Greece produced the major part of thoſe heroes, who will occupy a diſtinguiſhed place in the remainder of this work. We think it ſufficient to mention this remarkable event, and ſhall confine ourſelves to the account which the illuſtrious Mr. de Boſſuet gives in his diſcourſe on univerſal hiſtory.

" The city of Troy was twice taken, firſt under Laomedon, its third monarch; and afterwards under his ſon Priam—having ſuſtained a ſiege of ten years. This epoch of the capture of Troy, which happened about three hundred and eight years after the departure of the Iſraelites out of Egypt, and one thouſand one hundred and eighty-four before the Chriſtian æra, is worthy obſervation, as well from the importance of ſo great an event, celebrated by the two greateſt poets of Greece and Italy, as from its being the period which produced whatever is remarkable in the times called Fabulous or Heroic;

Fabulous, from the fictions in which the hiſtory of thoſe times is involved; and Heroic, from thoſe called by the poets the offspring of gods and heroes. The epoch of their lives cannot be remote from this capture, for in the time of Laomedon appeared all the heroes of the golden fleece, Jaſon, Hercules, Orpheus, Caſtor and Pollux.

" In the time of Priam, we meet with Achilles, Agamemnon, Menelaus, Ulyſſes, Hector, Sarpedon ſon of Jupiter, Æneas ſon of Venus, (acknowledged by the Romans as their founder), and many others, from whom the moſt illuſtrious families, and even whole nations, made it their glory to be deſcended. This then is the period which produced whatever is moſt beautiful and authentic in the times called Fabulous." Theſe are the principal epochs when the heroes flouriſhed who will now engage our attention.

OF HEROES.

Illustrious men were frequently deſcribed by the ancients as giants, or at leaſt as men of an extraordinary ſtature. Homer and the other poets make them uſe javelins which would have required the ſtrength of four ordinary men to brandiſh.

It

It has been already obſerved, that the Egyptians had a cuſtom of judging kings, generals and every perſon of diſtinction after death. If virtuous, their memory was preſerved, and reverenced; but the Greeks firſt rendered them divine honours: It is likewiſe from their language that the word hero is derived; a word whoſe origin is differently explained. Some of the ancients ſuppoſed it to come from *eros*, love, to ſignify that heroes were the ſons of a mortal and an immortal; but St. Auguſtine in his reſearches into idolatry, proves, that the word hero comes from the Greek word *Hera*, a name given to Juno. One of the ſons of this goddeſs was called Hero, and this appellation was afterwards uſed to expreſs men illuſtrious for their courage and exploits. This is the etymology moſt generally adopted. The name of Hero was at firſt only given to ſuch as were deſcended from a divinity and a mortal, but it was afterwards conferred upon all who acquired any celebrity. Ancient philoſophy taught, that after death the ſouls of great men were received into the abode of the gods, and this opinion gave riſe to the practice of adoring them.

The worſhip of the gods and that of Heroes was by no means the ſame; to the divinities they offered ſacrifices and poured out libations, but they contented themſelves with celebrating funeral games

games to the honour of Heroes, during which they ſung their moſt illuſtrious atchievements.

In ſeveral temples dedicated to Hercules, ſacrifices were offered to him under the name of Olympian Hercules, and in the ſame temples they celebrated his funeral ceremonies in quality of Hero.

The Arcadians, Meſſenians and Thebans, at firſt ſacrificed only to the gods; but afterwards they invoked the Heroes of their country. It was generally believed that the latter concurred with the gods in puniſhing impiety. Heroines enjoyed the ſame honours as heroes; their tombs were in no reſpect different; both were erected in the middle of ſome wood, which from that time became ſacred, and was called *Lucus*. There were certain periods when they reſorted hither to make their offerings, and perform libations.

It is extremely difficult to fix the preciſe period at which Heroes began to receive divine honours. The ancients ſay nothing poſitive upon this point. Some learned moderns agree in believing that it may be traced up to Cadmus. They remark, that this prince having brought into Greece the laws, cuſtoms and manners of the Egyptians and Phœnicians, introduced at the ſame time the practice of honouring or branding the memory of diſtinguiſhed characters. The Greeks, naturally fond of imitating others, wiſhed in the ſame manner to honour the funerals

funerals of their relations by feaſts, invocations and offerings; they firſt erected to them magnificent tombs, which they viſited annually to pour out libations; to theſe they afterwards added ſtatues and altars; and tombs were at laſt ſeen transformed into temples. Every individual had the right of paying theſe duties to his anceſtors, and even of rendering them honours; but frequently their fame extended not beyond the family; they were their Penates or houſehold gods, and from their obſcurity unknown to the reſt of the world; but it was not the ſame with great men; they were honoured by cities, kingdoms and mighty nations, who thought they owed this tribute to their ſervices and illuſtrious actions. They were by public acts declared protectors of the people among whom they had lived; frequently they were adopted by other countries, and their worſhip became as famous and extenſive as their reputation. Individuals could only raiſe to their relations ſimple tombs, in form of altars, which were never public. Monuments raiſed to Heroes of countries, reſembled the temples of the gods; and to add ſolemnity to the reſpect they paid them, they eſtabliſhed to their honour myſteries, ceremonies, and colleges of prieſts appropriated to their ſervice. The number of Heroes and Heroines being almoſt beyond calculation, it would be impoſſible to give the hiſtories, and hardly even the names of all thoſe whom

whom Greece and Italy either regarded as divinities, or dignified with diſtinguiſhed honours; but we ſhall be careful to give an account of the moſt celebrated, and claſs them as far as poſſible according to the order in which they lived; for which purpoſe, we ſhall begin with the hiſtory of Perſeus, that appearing to us to be the moſt ancient.

HISTORY OF PERSEUS.

Perseus was of the blood of Danaus, the uſurper or conqueror of the throne of Gelanor, king of Argos.

Acriſius, grandfather of Perſeus, had an only daughter, named Danaë. Having learned from the oracle, that he ſhould have a grandſon who would deprive him of his life and crown, he confined his daughter in a brazen tower, rejecting the offers of all who ſought her in marriage. Prætus, brother of Acriſius, who took upon him the ſurname of Jupiter, (according to a practice which we mentioned in the hiſtory of that god,) found means to corrupt the fidelity of his niece's guards, gained admittance into the tower, and married her. The birth of Perſeus diſcovered the myſtery.

Acriſius, more terrified at the prediction of the oracle than ſenſible to paternal tenderneſs, expoſed Danaë and her infant in a crazy boat upon the

the wide ocean; this being long driven at the mercy of the winds, ſtopped near the iſland of Seriphus, one of the Cyclades, in the Ægean ſea. Here the mother and child were favourably received by Polydectes, king of that country, who even beſtowed great pains on the education of the young prince; but afterwards, conceiving an affection for Danaë, and fearing the preſence of the young Perſeus (whoſe every action announced that he would one day become a hero,) he ſought ſome pretext for ſending him away. The one which he adopted, was to give it out that he propoſed marrying a Grecian princeſs; and to celebrate his nuptials with the greater ſplendor, he invited all the neighbouring princes, deſiring them at the ſame time to bring the moſt rare productions of their country. It was then that to procure the abſence of the young Perſeus, he ordered him to go and fetch the head of Meduſa, one of the Gorgons. Such is the beginning of the hiſtory of Perſeus. We ſhall give the fabulous account of him, and it ſhall be ſeen how nearly they reſemble each other.

Perſeus, ſon of Jupiter and Danaë, was born in a brazen tower, which had been built by Acriſius, king of Argos, to confine his daughter Danaë, hoping by this means to prevent the accompliſhment of an oracle which had predicted that he ſhould be deprived of his life and crown by his own grandſon. Jupiter, metamorphoſed into a ſhower

ſhower of gold, penetrated into the tower, and not long after, Perſeus was born. The guards reported that Jupiter had eluded their vigilance; but Acriſius refuſing to liſten to their ſtory, put to death the nurſe of Danaë, and encloſed his daughter and her child in a cheſt, which was thrown into the ſea. Driven by the waves towards one of the Cyclades, this cheſt was picked up by Dictys, brother of Polydectes. By the king of the country Danaë and her ſon were moſt hoſpitably received, and Perſeus was brought up in his court; but as this hero grew up, he gave umbrage to Polydectes, who diſmiſſed him his court, and expoſed him to the moſt imminent danger, by ſending him to kill Meduſa and bring him her head. On this occaſion the gods themſelves came to his aſſiſtance; Minerva lent him her mirror, or rather ægis, which ſerved as his ſhield; Mercury lent him his wings, and his ſcymeter, forged by Vulcan; and Pluto accommodated him with his helmet. By the help of the wings he could tranſport himſelf wherever he pleaſed, and the helmet and mirror enabled whoever poſſeſſed them to ſee all, but remained himſelf inviſible.

Thus powerfully ſuccoured, Perſeus ſurpriſed Meduſa, and ſevered her head from her body.

The cruelty of Acriſius, however, could not prevent the accompliſhment of the oracle. He

fell by the hands of Perſeus, in the manner which we ſhall hereafter mention.

This part of the fable of Perſeus too nearly reſembles his hiſtory to need any explanation. We ſhall only obſerve that his armour, ſo celebrated by the poets, was nothing but an allegory.

By the wings of Mercury, we are to underſtand the veſſel which carried Perſeus to the coaſt of Africa. The helmet of Pluto, which he wore upon his head, expreſſed the ſecrecy neceſſary to ſecure ſucceſs to his enterpriſe; and the ſhield of Minerva was the ſymbol of prudence, a quality he ſo much ſtood in need of. We ſhall continue the hiſtory and fable of Perſeus in relating what we meet with in mythology concerning Meduſa, the Gorgons and Andromeda.

FABLE OF MEDUSA AND THE GORGONS.

PHORCUS, ſays Heſiod, had by Ceto two daughters, Pephredo and Enyio, born with white hair.

He was likewiſe father of the Gorgons, who reſide at the extremity of the world, beyond the ocean, near the abode of night. Their names were Stheno, Euryale and Meduſa; this laſt was mortal, but Euryale and Stheno were immortal, and enjoyed perpetual youth. The god of the ocean

was ſtruck with the charms of Meduſa, but this did not prevent her tragic end; while ſleeping ſhe was ſurpriſed by Perſeus, who cut off her head, from the blood of which proceeded the hero Chriſaor, and the horſe Pegaſus—Chriſaor derived his name from a golden ſword which he held in his hand when born—He married Callirhoe, daughter of Oceanus, and was father of Geryon, a famous giant, having three heads.—Pegaſus was ſo called from being born near the ocean. At the very inſtant of his birth, he ſtruck the earth with his foot, and immediately produced the fountain Hippocrene, ſo celebrated by the poets; then quitting the earth, he aſcended to the reſidence of the gods, where he inhabits the palace of Jupiter, and is employed in tranſporting thunder and lightning.

Æſchylus, in deſcribing the daughters of Phorcus, ſays, they had but one eye and one tooth, which they made uſe of alternately. This tooth for ſtrength ſurpaſſed the tuſks of a boar; their hands were braſs; their hair was formed of ſnakes, and their look was inſtant death. Pindar ſays, that the Gorgons transformed into ſtones thoſe who looked on them, and Perſeus, to revenge himſelf on Polydectes, and the inhabitants of the iſle of Seriphus, changed them into ſtones, by preſenting to them the head of Meduſa.

He repreſents Minerva aſſiſting Perſeus whilſt

he approached Meduſa, and relates, that the goddeſs ſurpriſed at the melody which proceeded from the groans of the Gorgons and the hiſſing of the ſerpents, invented a flute in imitation of them, and beſtowed it on mankind. He adds, that Minerva having broken the horſe Pegaſus to the bridle, gave it Bellerophon when going to combat the Chimæra. This hero wiſhing to aſcend even to the ſkies, was thrown headlong to the earth, and his courſer placed among the ſtars.

Ovid in his Metamorphoſes ſpeaks of the extreme beauty of Meduſa; he ſays ſhe was famous for her fine hair. Neptune, ſmitten with her charms, declared his paſſion to her in the temple of Minerva. The goddeſs, irritated at this profanation, changed her locks into ſnakes, and aſſiſted Perſeus to ſurpriſe and conquer her. Pegaſus being produced in the manner we have already related, was mounted by Perſeus, who flew towards Mauritania, where he revenged himſelf on Atlas, who had refuſed him the rights of hoſpitality, by changing him into a mountain of the ſame name. From thence he directed his courſe into Ethiopia, where he delivered Andromeda from a ſea monſter, which was on the point of devouring her. He likewiſe transformed into ſtones Phineus his rival, and the ſoldiers that accompanied him, by ſhewing them the head of Meduſa: in all his expeditions it was

of

of ſervice to him, and he at laſt gave it to Minerva, who placed it in the middle of her ægis.

To theſe ſtories Ovid adds, that Perſeus having killed Meduſa, took flight over the plains of Lybia, and that the drops of blood which fell from the Gorgon's head were changed into ſerpents. Such is the origin he gives to the venemous reptiles which are met with at every ſtep in that country.

STORY OF ANDROMEDA.

Ovid in his Metamorphoſes ſays, that Calliope, mother of Andromeda, having irritated the Nereids by preſuming to compare herſelf with them in beauty, drew down their vengeance upon the whole country. The oracle of Ammon being conſulted, returned for anſwer, that to appeaſe their anger Andromeda muſt be expoſed to a ſea monſter. The unhappy princeſs was bound faſt to a rock, and now almoſt within the jaws of the devourer, when Perſeus mounted on Pegaſus perceived her from aloft in the air, flew to her relief, ſlew the monſter, broke aſunder her chains, and reſtored her to her parents. Andromeda had been promiſed in marriage to him who ſhould deliver her; Perſeus eſpouſed her, but during the nuptials, Phineus, nephew of Calliope, to whom

before her delivery ſhe had been betrothed, preſented himſelf with a troop of armed followers in the banqueting hall, and began a moſt bloody combat.

Perſeus ſeeing himſelf in danger of being overpowered by numbers, and willing to puniſh more effectually this cowardly attack, metamorphoſed them into ſtones by preſenting to them the head of Meduſa.

After this engagement, he conducted his wife to the iſle of Seriphus, where he delivered his mother from the addreſſes of Polydectes, whom he fought and ſlew. He afterwards vanquiſhed Prætus, who had dethroned Acriſius, father of Danaë.

It was then the Oracle was fulfilled. Acriſius being informed that his grandſon Perſeus was returning triumphantly to Argos, went as far as Lariſſus, on the river Peneus, to meet him.

He arrived while they were engaged in the game at quoits, at that time much in uſe; Perſeus wiſhing to diſplay his ſtrength, diſcharged his quoit, but ſo unfortunately, that he ſtruck his grandfather, Acriſius, dead on the ſpot. Perſeus, unable to forgive himſelf for this involuntary action, ſtayed a very ſhort time at Argos. He engaged Megapenthus, ſon of Prætus, to exchange kingdoms with him, and went to found Mycenæ, which became the capital of his new dominions.

Such

Such is the fabulous account of Perſeus, which we find continually intermixed with his hiſtory.

This hero, during his life, was a great patron of letters, and built an academy upon Mount Helicon. From theſe two motives, joined to the luſtre of his actions, he was by the poets exalted to the heavens; they honoured him as a demi-god, and aſſigned him, and the family of his wife, places among the conſtellations, under the names of Perſeus, Calliope, and Andromeda.

The monſter which was to have devoured Andromeda was repreſented by the ſign called the whale. The recital of the actions of this prince abounds in the ſupernatural, and as his conqueſts and expeditions had been executed with equal wiſdom, rapidity and ſucceſs, it was pretended that the gods had lent him their arms; Mercury his wings, to expreſs the velocity of his progreſs; Pluto his helmet, the ſymbol of that prudence and diſcretion, which taught him to obſerve the moſt profound ſecrecy; and Pallas her buckler, to mark the good fortune which protected him from every danger.

This prince had a temple at Athens. Argos and the Iſle of Seriphus only honoured him as a hero.

EXPLANATION OF THE FABLES WHICH ARE CONNECTED WITH THE HISTORY OF PERSEUS

PERSEUS on his return to Greece, rendered thanks to the gods for the ſucceſs of his expedition. He conſecrated the prow of his ſhip, and placed it in the temple of Jupiter on Mount Olympus.

This prow repreſented a horſe, and the veſſel was called Pegaſus. Olympus was ſuppoſed to be the reſidence of the gods. Theſe two circumſtances the poets embelliſhed by ſaying, that Pegaſus remained only a moment upon earth, and then directed his flight towards the reſidence of the gods. Perſeus conſecrated ſome other parts of his veſſel in the temple of Apollo, upon Mount Parnaſſus.

This temple the poets deſcribed as the common habitation of Apollo and the Muſes. They repreſented the genius of poetry under the form of a flying horſe, which ſurmounts all obſtacles; and the fountain Hippocrene, which Pegaſus cauſed to ſpring from the Earth by a blow with his foot, is intended to expreſs, that the productions of genius are never marked with the ſervile ſtamp of labour, but reſemble pure and cryſtal ſtreams ſupplied from an abundant fountain.

The

The learned were much divided in their opinions concerning the Gorgons. Diodorus pretends that they were warlike women who inhabited Lybia, near the lake Tritonide. They were frequently at war with the Amazons their neighbours. In the times of Perſeus they were governed by a queen named Meduſa. This hero defeated them, and ſlew their queen; but Hercules alone was able entirely to exterminate them. By ſome ancient authors, the Gorgons are repreſented as warlike women of great beauty. Admiration at the ſight of them baniſhed all idea of defence, and they availed themſelves of this advantage to attack and defeat their enemy. This fatal effect of their beauty, the poets deſcribed by ſaying, that their looks converted into ſtone, and deprived of motion.

Pliny, the naturaliſt, paints them as uncivilized females, extremely formidable. Near the Weſtern Cape he ſays are the Gorgates, formerly inhabited by the Gorgons. Hanno, general of the Carthaginians, having penetrated into their country, met with women who in ſpeed equalled the rapidity of a horſe, or even a bird. He took two of them who were covered with hair. Their ſkins were hung up in the temple of Jupiter at Carthage, where they remained till the deſtruction of that city.

Pauſanias

Pauſanias mentions an hiſtorian, who gives a ſimilar account. He imagines Meduſa to have been a barbarous woman of ſurpriſing ſtrength, who was conquered by Perſeus.

Mr. Fourmont, by conſulting the eaſtern languages, finds in the names of the Gorgons, thoſe of three veſſels which carried on a trade along the coaſt of Africa, where they met with gold, elephants' teeth, horns of different animals and precious ſtones. Theſe commodities were afterwards brought into the ports of Phœnicia; this, ſays he, is the explanation of the tooth, horns and eye which were common to the three Gorgons. Theſe veſſels had prows which repreſented monſters; Perſeus met, engaged and captured them; his veſſel was called Pegaſus, and carried a flying horſe at her head. When this prince arrived in Greece with immenſe riches, there were great rejoicings for his return, and the poets invented the fable of Meduſa and the Gorgons. Theſe explanations are ſufficient to ſhow the lengths to which their imaginations led them, when the poets wiſhed to deſcribe the illuſtrious actions of thoſe heroes whom they conſidered as their friends and protectors.

BELLE-

BELLEROPHON AND THE CHIMÆRA.

BELLEROPHON, according to Homer, was ſon of Glaucus, king of Corinth, and grandſon to Siſyphus. He was firſt called Hipponous, but having killed his brother, or ſome other Corinthian of diſtinction, named Beller, they gave him the appellation of Bellerophon, murderer of Beller.

Compelled to fly to Argos, he was there favourably received by Prætus; but Antœa or Sthœnobea his wife, unable to procure a return of the tender ſentiments ſhe entertained for Bellerophon, accuſed him to her huſband of an attempt to ſeduce her. Enraged at ſuch an inſult, he firſt propoſed to put him to death; but out of reſpect to the rights of hoſpitality he ſent him to Iobates, king of Lycia and father of Sthœnobea, with a letter, importing a deſire that he ſhould find means to make away with the bearer. The hero ſet out under the protection of the deities, guardians of innocence, and arrived ſafely in Lycia, on the banks of the river Xanthus. Iobates received him with joy, and according to the cuſtom of thoſe times, celebrated feaſts during nine days, in gratitude to the gods for the arrival of the young prince.

The tenth day he read the letter of Prætus, and unwilling

unwilling himſelf to ſhed the blood of Bellerophon, he ſent him to combat a frightful monſter called Chimæra, which laid waſte the country.

This monſter was of immortal deſcent; it had the head of a lion, the body of a goat, and the tail of a dragon; it vomited from its mouth volumes of fire and ſmoke. The young hero however, aſſiſted by Minerva, who brought him the horſe Pegaſus, ſlew it with his arrows. After this defeat of the Chimæra, and ſeveral other expeditions from which he always returned victorious, Iobates, convinced of his innocence, gave him in marriage his daughter, Philonoe, and declared him ſucceſſor to his throne. Sthœnobea ſeeing all the crimes ſhe had engaged in ineffectual, ſtung with ſhame and remorſe, terminated her exiſtence by poiſon. After the death of Bellerophon, the poets placed him among the ſtars, and willing to preſerve the remembrance of the Chimæra, they aſcribed to it a genealogy; they ſaid it was daughter of Typhon and Echidna. The deſcription which they give of it is entirely allegorical. In Lycia there were ſeveral mountains covered with extenſive foreſts, which were inhabited by lions and other beaſts of prey. Bellerophon was charged by Iobates to render theſe foreſts leſs dangerous, by hunting and deſtroying the wild beaſts, which having accompliſhed, it was pretended that he had vanquiſhed the Chimæra.

The

The name of this pretended animal is now applied to all imaginary monſters.

The poets added that it vomited forth flames; this was to expreſs a volcano, placed on the ſummit of one of theſe mountains.

By a proverb, letters, which contained any thing to the diſadvantage of the perſons who carried them, were called letters of Bellerophon.

In the ſecond volume of the Theſauro Britannico is to be ſeen a medal which repreſents Bellerophon in the air mounted upon Pegaſus, giving the finiſhing blow to the Chimæra. This medal was undoubtedly engraved from the fable of this hero, and not his hiſtory; for every thing concurs to prove that Pegaſus was a veſſel, and not a horſe.

HISTORY OF THE FIRST MINOS, RHADAMANTHUS, AND SARPEDON.

Some of the ancients, and in imitation of them, ſeveral moderns, have deſcribed Minos ſometimes as a legiſlator of conſummate wiſdom and juſtice, and ſometimes as a ſanguinary cruel tyrant. The chronicle of Paros explains this contradiction in a very ſatisfactory manner, by ſhowing that there were two of this name.

The firſt, ſon of Jupiter Aſterius and Europa, was brother

enabled him ſometimes to take them as models for his own.

After having governed his people with great wiſdom and moderation, he died in the iſle of Crete, and this inſcription was placed upon his tomb:

"MINOS, SON OF JUPITER."

The Cretans afterwards wiſhing to inſpire a belief that this was the tomb of Jupiter himſelf, effaced the name of Minos.

The poets, to add greater celebrity to the equity of this prince, deſcribed him as principal judge of the infernal regions; Æacus and Rhadamanthus were joint with him in this office, but both yielded the ſuperiority to Minos.

To expreſs this ſuperiority, he was repreſented with a ſceptre, and near him was an urn which contained the fate of mortals.

The Arundelian marbles make this prince contemporary with Pandion, firſt king of Athens.

Rhadamanthus, brother of Minos, was a prince remarkable for his wiſdom, modeſty and temperance. His great prudence and virtue made him frequently conſulted by Minos in the foundation or execution of his laws. Being ſent by Minos to eſtabliſh theſe laws in the Archipelago, he gained poſſeſſion of ſeveral neighbouring iſlands entirely by

by the power of his perſuaſion and eloquence. His love of juſtice led the poets to rank him among the infernal judges.

Sarpedon, brother of Minos and Rhadamanthus, diſputing the crown of Crete, was vanquiſhed, and obliged to fly into Caria, where he built the city Miletus; he then penetrated farther into Aſia, and arrived at the country of the Milyades, which a ſhort time after aſſumed the name of Lycia, from Lycus, king of Pandion, and brother of Ægeus, who took refuge there.

This Sarpedon muſt not be confounded with that of the ſame name, mentioned by Homer, who reigned in Lycia, about a century after the former, and led to the ſiege of Troy the Lycians, who inhabited the banks of the river Xanthus.

HISTORY of the SECOND MINOS.—STORY of the MINOTAUR.—FIRST EXPLOITS of THESEUS.

After the death of Minos the firſt, Lycaſtes his ſon ſucceeded to the throne. His reign contained nothing remarkable, and his memory was ſoon obliterated by his ſon, the ſecond Minos, ſo celebrated for his power and conqueſts. Never could prince before his time boaſt of ſuch numerous fleets; with theſe he quickly made him-

ſelf maſter of the neighbouring iſles. At laſt, arrived at the higheſt pitch of glory, he ſaw his peace and happineſs deſtroyed by a circumſtance which we ſhall here relate.

As the celebration of the Panathenæ always drew to Athens the moſt conſiderable perſons of Greece, Minos wiſhed his ſon Androgeos to be likewiſe there. This young prince carried off every prize, and acquired general eſteem and admiration. He cemented the moſt tender friendſhip with the ſons of Pallas, brother to Ægeus, king of Athens. This connection excited the jealouſy of Ægeus, as at that time Theſeus his ſon and heir to the throne was not acknowledged. The friendſhip of Androgeos for the Pallantides, inſpired Ægeus with a ſpecies of terror; he feared leſt Minos, by the perſuaſion of the ſons of Pallas, ſhould employ his forces to deprive him of his kingdom. To free himſelf from ſo many cares and apprehenſions, he cauſed Androgeos to be aſſaſſinated on the confines of Attica as he was returning to his father. But this crime did not remain long unpuniſhed; Minos prepared a fleet and invaded Attica, before they were in any condition to oppoſe him. Nyſa, a city near Athens, which derived its name from Nyſus, brother of Ægeus, was the firſt which felt the power of his arms: yet, though taken by ſurpriſe, it could have made a vigorous reſiſtance had it not have been for

for the treachery of Scylla, daughter of Nyſus. Perceiving Minos from the battlements of the city, ſhe conceived a moſt deſperate paſſion for him. Acquainted with the ſecrets of her father and all his reſolutions, ſhe communicated them to Minos, and found means to convey to him the keys of the city, which ſhe ſecretly ſtole during the night.

The Cretan monarch profited by this abominable treachery to gain poſſeſſion of the city, but ſtruck with horror at the baſeneſs of the perpetrator, he refuſed to ſee her, and Scylla, ſtung with ſhame and remorſe for a crime ſo dreadful and ſo fruitleſs, threw herſelf into the ſea. The Greeks aſhamed of having ſuffered themſelves to be ſurprized, wiſhed to conceal the cauſe of their defeat by pretending that the deſtiny of Nyſa depended on a fatal lock of hair which grew upon the head of Nyſus. They ſaid, that Scylla having ſecretly gained poſſeſſion of it and ſent it to Minos, their city ſoon after fell into his hands. The poets added, that Scylla was transformed into a lark, and her father Nyſus into a hawk, and that he is ſeen continually purſuing his daughter to puniſh her baſeneſs. Megareus arriving too late for the relief of Nyſa, rebuilt it after the departure of Minos, and ſurrounded it with walls of ſuch great beauty that they were ſaid to be the workmanſhip of Apollo. From that time this city bore the

name of Megara. The deſtruction of Nyſa did not ſatisfy the vengeance of Minos, he proceeded to lay ſiege to Athens.

Heaven itſelf ſeemed to take part in his cauſe. An extraordinary drought deſolated all Greece, and the oracle being conſulted, returned for anſwer, that the gods could only be appeaſed by the prayers of Æacus. This procured relief for part of Greece, but heaven was inflexible to Athens and the reſt of Attica.

The Athenians under the impulſe of their terror became cruel, and upon the faith of an oracle, which commanded the ſacrifice of ſome ſtrangers, they violated the ſacred rights of hoſpitality, by offering up the daughters of a Lacedæmonian, named Hyacinthus, who had reſided among them but a ſhort time. Finding their condition no better for this barbarous oblation, they again conſulted the oracle, and were informed that they muſt give the moſt perfect ſatisfaction to Minos. Ambaſſadors were ſent to implore the clemency of the victor; they obtained peace, but on condition that they ſhould ſend every ſeventh year to Crete a tribute of ſeven youths, and as many young females. Who were to be the victims, was decided by lot.

The vanquiſhed Athenians endeavoured to bring an odium on the memory of this Minos, by inventing a fable which became extremely famous. According to this fable, the king of Crete uſed to confine

confine his priſoners in the noted labyrinth conſtructed by Dædalus; there they became the prey of the Minotaur, a monſter half man and half bull, the offspring of Paſiphaë, wife of Minos. This monſter is merely the production of fancy. We learn from hiſtory, that Minos inſtituted funeral games in honour of his ſon Androgeos. The Athenian priſoners became the reward of the victors at theſe games; and the firſt who obtained the prize was Taurus, a man of a haughty cruel diſpoſition, who treated his ſlaves with great ſeverity; this, together with his name, which ſignifies bull, gave occaſion to the ſtory we have juſt related.

The honour of delivering the Athenians from this diſgraceful tribute was reſerved for Theſeus. The ambition of this young prince was to tread in the ſteps of Hercules. Without being conſtrained by lot, he obtained of his father Ægeus permiſſion to accompany the priſoners. During the equipment of the veſſel deſtined to tranſport them to Crete, numerous ſacrifices were offered to render the gods propitious. Theſeus, on his arrival at the port of Phalera, made a ſolemn vow that he would ſend every year to offer a ſacrifice in honour of Apollo at Delphos, and the oracle which he conſulted returned for anſwer "that love would be his guide." At the concluſion of the ceremonies the wind became favourable, and ſetting ſail he ſoon

after landed in Crete. His youth, beauty and heroic deportment caught the eye of Ariadne, daughter of Minos. Determined to ſave him from deſtruction, ſhe conveyed to him a ball of thread to aſſiſt him in diſentangling himſelf from the windings of the labyrinth. Theſeus arrived at the Minotaur, engaged and ſlew him.

We ſhall now diſencumber hiſtory from the ornaments of fiction. Some authors pretend that Theſeus did not fight in the labyrinth, but publickly in the place where they celebrated the funeral games of Androgeos. They ſay that the preſence of Ariadne inſpired the hero with ſuch courage, that he vanquiſhed Taurus, and that this victory was not diſpleaſing to Minos, as the inſolence and ambition of this tyrant had already begun to give him umbrage. Other hiſtorians of more weight and more conformable to the circumſtances of the fable, ſay, that Ariadne ſmitten with the charms of Theſeus, furniſhed him with arms to combat Taurus, and gave him a plan of the labyrinth, which ſhe had obtained from Dædalus. That Theſeus by this means made his eſcape after the victory, accompanied by Ariadne, and that both arrived in ſafety at the iſle of Naxos.

A ſecond fable ſays, that Theſeus abandoned his benefactreſs, but that Bacchus finding her overwhelmed with grief, had no great difficulty in perſuading her to forget one who had proved himſelf

himſelf guilty at once of ingratitude and infidelity.

Hiſtory, however, contradicts this, and informs us, that Onarus, prieſt, or rather confidential friend of Bacchus, carried off this princeſs from the iſland of Naxos. That Bacchus ſoon obtained pardon for this violence, and eſpouſed Ariadne.

The crown which Bacchus preſented to her was, by the poets, placed among the conſtellations. Hiſtory purſuing the relation adds, that from Naxos, Theſeus proceeded to the iſle of Delos, where he conſecrated a ſtatue from the hand of Dædalus, which had been given him by Ariadne, and which recalled to his mind the too painful remembrance of his loſt princeſs. In this iſland he inſtituted a dance called the Crane, in which were imitated the different windings of the labyrinth.

Theſeus, ever thinking of Ariadne, and inconſolable for her loſs, forgot a promiſe which he had made his father Ægeus, the moment of his departure. The veſſel which carried the priſoners had black ſails, and Theſeus had promiſed to hoiſt a white flag if he returned victorious. For the reaſons we have already given, the veſſel appeared in ſight of Athens without the appointed ſignal, and the unhappy Ægeus, perceiving only the black ſails, caſt himſelf into the ſea, and there periſhed. From that time the ſea of Athens was called the Ægean ſea. To perpetuate the remembrance of this fatal event, a chapel was

built upon the ſea ſhore, in which was ſeen a repreſentation of Victory without wings, to ſhew that the triumph of Theſeus was known too late. Theſeus, on his return to Athens, performed the laſt duties to his father; he inſtituted feaſts, the expence of which was defrayed by the families of thoſe priſoners whom he had reſtored to liberty.

He cauſed medals to be ſtruck, on which were ſeen the repreſentation of a bull; but nothing rendered the commemoration of this victory ſo famous, as the care with which the vow made by Theſeus to Apollo was afterwards executed. Every year were ſent to Delos ambaſſadors crowned with olive branches. This embaſſy was called Theoria, or a viſit to the god; and to tranſport them, the veſſel was employed in which Theſeus had ſailed. So carefully did they preſerve it and keep it in repair, that it ſtill exiſted near a thouſand years after the death of Theſeus. From the moment the high-prieſt had purified this veſſel, till that of its return, no public executions took place in Attica. After the flight of Theſeus, Minos, determining to puniſh Dædalus for having favoured the eſcape of this prince, impriſoned him with his ſon Icarus in the labyrinth, which that ingenious man had himſelf conſtructed; but having eaſily unravelled its intricacies, the doors were opened for him by Paſiphaë, wife of Minos, who likewiſe procured him a veſſel, to which he faſtened ſails,

ſails, till that time unknown to the Athenians. By the help of a favourable wind he outſailed the galley of Minos, who was purſuing him, though provided with a number of excellent rowers. Dædalus, having eſcaped from his formidable enemy, came to an iſland at a great diſtance from the main land, and there his ſon Icarus, deſcending from the ſhip with too much precipitation, fell into the ſea and was drowned.

The poets, to celebrate this flight, pretended that Dædalus had formed himſelf wings; and deſcribed the death of Icarus by ſaying, that neglecting the council of his father, he had attempted to ſoar near the ſun; but that the heat melting the wax with which his wings were attached to his body, he fell into the ſea, and there periſhed. This ſea was afterwards called the Icarian ſea.—Dædalus being at laſt arrived in Sicily, there found with Cocalus an aſylum which had been refuſed him by ſeveral princes, from their dread of the power of Minos.—But even here he was not at reſt, Minos purſued him into Sicily, and ſummoned Cocalus to give him up his priſoner.—Cocalus, unwilling to violate the rights of hoſpitality, and foreſeeing the advantage he might derive from a man of ſuch diſtinguiſhed talents, propoſed to Minos to ſettle the affair in an amicable manner. This prince imprudently accepted the offer. Cocalus received him with every mark of diſtinction;

tinction; but theſe exterior marks of reſpect concealed the blackeſt deſign; he invited him to enter a bath, and there cauſed him to be ſuffocated. To conceal his treachery, he affected the moſt lively grief for the death of Minos, and reſtored the body to his ſoldiers, who interred it ſecretly. The better to conceal the place of his interment, a temple was erected to Venus over it, which afterwards became very famous. Some centuries after, in building the city of Agrigentum, this tomb was diſcovered, and the aſhes of that prince collected, and ſent to the iſland of Crete. Thus died the ſecond Minos, who would have been eſteemed one of the greateſt princes of his time, had it not been for the malignity of the tragic poets, who conſtantly endeavoured to fix a reproach upon his memory. As there were two of the name of Minos, who are frequently confounded together, to diſtinguiſh them we muſt remark, that the firſt was ſon of Jupiter Aſterius and Europa; the ſecond, of Lycaſtus and Ida, daughter of Corybas. The firſt had two brothers, Rhadamanthus and Sarpedon. The ſecond had none. The firſt had only two children, Lycaſtus and Acacadilla; the ſecond was father to Androgeos, Glaucus, Deucalion, Molus, Ariadne, and Phædra. The firſt was a peaceful prince, a lover of juſtice and retirement; the ſecond was a warrior and a conqueror, whoſe peace was conſtantly

diſturbed by domeſtic misfortunes. After the death of the ſecond Minos, Deucalion mounted the throne, and was ſucceeded by Idomeneus his ſon. This laſt diſtinguiſhed himſelf much at the ſiege of Troy, but in his return was forced to quit his kingdom and retire into Italy, where he founded the city of Tarentum. The illuſtrious author of Telemachus has treated this part of the hiſtory of Idomeneus in a manner which has procured him immortal honour.

HISTORY OF PHÆDRA AND HIPPOLYTUS.

After the death of the ſecond Minos, Deucalion his ſon aſcended the throne of Crete. Theſeus ſent to him to demand his ſiſter Phædra in marriage. His requeſt was granted; but the blood of Minos was fated to be deſtructive to the repoſe of Theſeus. This princeſs, on her arrival at Athens, caſt her eyes on the young Hippolytus, ſon of Theſeus and the Amazon Antiope; this ſight was ſufficient to kindle in her boſom the moſt criminal and deadly paſſion. Pretending a deſire to appeaſe Venus, the implacable enemy of her houſe, ſhe built a temple to her on a mountain; here ſhe daily reſorted to offer freſh ſacrifice, but her devotion proceeded from another motive. From the

the top of this mountain ſhe could ſee Hippolytus in a plain below, diſplay his ſtrength, addreſs, and grace in performing his exerciſes.

She herſelf gave the name of Hippolytion to this temple, and it afterwards was called the temple of Venus the Obſerver. The indifference and contempt of Hippolytus rendered life a burden to her; ſhame and deſpair at having made an unſucceſsful declaration, determined her to put a period to her exiſtence; but unwilling to die without revenge, ſhe left behind her a letter, importing, that Hippolytus was the moſt criminal of men, and the only cauſe of her death.

Theſeus, ſtruck with horror at the ſight of this proof of his guilt, ſent immediately for Hippolytus, to puniſh him for the attempt of which Phædra had accuſed him.

The young prince haſtened to obey the ſummons in all the ſecurity of innocence; but his horſes, urged by the whip, flew with him over rocks, which breaking the axle of his carriage, his feet became entangled in the harneſs, and thus unfortunately periſhed this youthful hero. Some authors relate his death in a different manner. They ſay, that he arrived in preſence of his father, and loſt his life as he was leaving Trœzene, from which his father had baniſhed him, loaded with maledictions. The unhappy Hippolytus, ſorrowfully reflecting on the unjuſt diſpleaſure of

of his father, had no thought of guiding his horſes, which drew him over a precipice, where he periſhed. This ſtory has produced ſeveral maſterly performances, of which the beautiful tragedy of Racine muſt be conſidered as the principal.

The poets likewiſe took poſſeſſion of this event. They pretended that Theſeus implored the aſſiſtance of Neptune, and claimed the accompliſhment of the promiſe made by that god to grant his firſt petition. This too credulous and diſconſolate father, unwilling to embrue his hands in the blood of his own ſon, abandoned him to the wrath of Neptune, who raiſed from the bottom of the ocean a horrible monſter, which ſo terrified the horſes of Hippolytus, that they ran precipitately with him over rocks, and occaſioned his death in the manner already related.

Theſeus, when too late, diſcovered the innocence of his ſon, and the fable adds, that Eſculapius, god of medicine, reſtored him to life; but the Athenians, who were witneſſes to the death of this young prince, conſtantly rejected this fable. In proceſs of time, Hippolytus was adored as a divinity at Trœzene. Diomedes raiſed a temple to him, and rendered him divine honours. The Trœzenians affirmed that he was not dead, but that he was placed among the conſtellations as conductor of Charles's wain. In the time of Numa

Pompilius there appeared an impoſtor of the name of Hippolytus, who inhabited the foreſt of Aricia. He aſſumed the ſurname of Virbius, twice a man; and gave out that he had been reſtored to life by Eſculapius. It appears that it was this pretended Hippolytus who gave occaſion to the ſtory of Eſculapius being ſtruck dead by Jupiter, for having reſtored a mortal to life.

This fable was unknown to the Athenians, and by no means agrees with the opinion entertained by the Trœzenians concerning the true Hippolytus.

HISTORY OF DÆDALUS AND THE CRETAN LABYRINTH.

DÆDALUS great grandſon of Erectheus, king of Athens, was the moſt ingenious and celebrated artiſt of Greece; a ſkilful architect and expert ſculptor.

It was his fertile genius which invented the axe, the level, and the auger. The honour of having firſt made uſe of ſails is likewiſe aſcribed to him, but for nothing was he more famous than for the perfection he attained in the art of ſculpture; his ſtatues were ſaid to be animated, and it was pretended that they even walked. This fable is founded upon the ſlow progreſs which the Greeks had

had made in ſculpture, before the time of Dædalus. Their ſtatues, which were extremely rude, and inelegant, had neither eyes, arms, nor legs. Some of theſe ſhapeleſs maſſes are ſtill to be ſeen in the cabinets of the curious. Dædalus in making his ſtatues, took the human form for his model, and exactly obſerved its proportions. He gave them eyes, even ſucceeded in producing a reſemblance, added arms to the body, and ſeparated the legs like thoſe of a man in the act of walking. He afterwards however became more famous by his misfortunes than by his performances. Minos was formidable to all Greece, and it was with aſtoniſhment they ſaw a ſingle individual elude his vengeance, and brave his power, merely by the efforts of his own genius. Unhappily for this artiſt he was not ſuperior to jealouſy, which involved him in guilt and eclipſed his glory. He had taken delight in inſtructing Talus one of his nephews. The pupil ſoon became equal to his maſter; he invented the potter's wheel; and having one day found the jaw of a ſerpent with ſharp teeth, he made uſe of it in cutting a piece of wood: from this he caught the idea of a ſaw, an inſtrument ſo ſimple, and yet ſo uſeful.

Dædalus poſſeſſed too much penetration not to perceive that ſuch inventions were of real ſervice to mankind, and rendered the diſcoverers of them immortal. Fearful of being ſurpaſſed by Talus, he found

found means ſecretly to make away with him. He was ſurpriſed in the act of filling up a grave, and being interrogated concerning this extraordinary occupation, he anſwered, that he had been burying a ſerpent. This, by exciting ſuſpicion, led to the diſcovery of the crime. He was condemned to die by the Areopagus, but this ſentence was afterwards mitigated to perpetual baniſhment. So deteſtable an action having rendered him odious at Athens, he took refuge in Crete, where for his extraordinary abilities he was gladly received by Minos. It was during his reſidence in this iſle, that he built the famous labyrinth near the city of Gnoſſus.

Pliny aſſures us, that Dædalus had been in Egypt, and had taken the model of his labyrinth from that near Thebes, one of the wonders of the world; but it is certain that he only imitated the windings and the chambers of the paſſages, which do not conſtitute an hundredth part of the Egyptian labyrinth.

In the time of Pliny, the Cretan labyrinth no longer exiſted; whereas to this day are ſeen the immenſe and magnificent veſtiges of that of Egypt, though built ages before the other. The labyrinth of Crete ſeems to have been nothing more than a vaſt priſon. Some authors ſay only a quarry from whence the ſtone was drawn which was employed in building the principal cities of Crete.

However that were, Dædalus, obliged to fly from Minos,

Minos took ſhelter in Sicily, where probably he paſſed the reſt of his days. The time and manner of his death are unknown. To expreſs his gratitude to Cocalus, he formed a canal which receives the river Alabas now called Cantera. On a rock near the city of Agrigentum he built a ſtrong citadel, the avenues to which were ſo difficult, that they might be defended by an inconſiderable number of men. Here Cocalus reſided. The works of Dædalus were certainly numerous, but in the courſe of time, from his great reputation, all thoſe which poſſeſſed any great excellence were attributed to him.

With reſpect to Talus, the poets feigned that being thrown by his uncle Dædalus from the top of the citadel of Minerva, he was by that goddeſs, the protectreſs of the arts, metamorphoſed into a partridge.

The moſt ſkilful of the pupils of Dædalus was Eudocus; he was at the ſame time the moſt grateful. In all his misfortunes he never abandoned his maſter. He is likewiſe the only one whoſe name has deſcended to poſterity.

DIFFERENT HISTORICAL ACCOUNTS CONCERNING THESEUS.

THESEUS paſſed for the ſon of Neptune and Æthra; but was in reality ſon of Ægeus, king of Athens, who was lineally deſcended from the

great Erectheus, king of Attica, and ſeveral other countries. Theſeus, by his mother's ſide, was grandſon of Pelops, king of Peloponneſus, one of the moſt powerful princes of his time.

Pelops had ſeveral children, one of whom, named Pittheus, formed the city of Trœzene, and had a daughter called Æthra, who became the wife of Ægeus. This prince compelled by neceſſity to leave her, before his departure carefully concealed a ſword under the fragment of a rock, ordering Æthra if ſhe ſhould have a ſon, to keep him till he ſhould have ſtrength to raiſe that ſtone and take poſſeſſion of the ſword, promiſing to acknowledge him, on bringing that proof of his birth. Theſeus from his earlieſt infancy announced by his every action, that he would one day be a great hero. Hercules coming to viſit Pittheus whilſt he was at table, laid aſide his lion's ſkin; ſeveral children were terrified at ſeeing the form of this terrible beaſt, but Theſeus, then only ſeven years of age, ſeizing an axe which a ſlave held in his hand, advanced to combat the animal. Æthra having ſeen frequent proofs of the courage of her ſon, at laſt diſcloſed to him the ſecret of his birth, on which he raiſed up the ſtone, took poſſeſſion of the ſword, and ſet out from Trœzene for the purpoſe of making himſelf known to his father Ægeus. In his way thither he delivered the roads from ſeveral robbers and wild beaſts which infeſted them.

His

His firſt exploit was to attack Periphates, who, armed with a bar of iron, lay wait for paſſengers in the environs of Epidaurus and killed them. Theſeus conquered and ſlew him, and ever after preſerved this weapon as a monument of his firſt victory.

On his arrival at Athens, he found the houſe of Ægeus involved in the greateſt calamities. According to the accounts of the poets, Medea had taken refuge there, and formed the project of marrying Ægeus. They ſay that her ſkill in magic enabling her to penetrate into every thing, ſhe eaſily diſcovered the youthful Theſeus; that regarding him as an obſtacle to her deſigns, and certain that the king did not yet know him to be his ſon, ſhe infuſed ſuſpicions into Ægeus, and perſuaded him to poiſon Theſeus at a banquet. The fatal cup was prepared, and the innocent youth drew near to receive it, but firſt unſheathed his ſword, and brandiſhed it before the king's eyes. That inſtant he was acknowledged by Ægeus, who daſhed away the cup, and declared him publickly his ſon and ſucceſſor to his throne. Pallas, ſon of Pandion, had ſome pretenſions to this throne; he regarded Ægeus himſelf as a ſtranger to the royal blood of the Erecthides, and having taken arms to diſpoſſeſs him of the kingdom, was defeated and ſlain with his adherents by Theſeus. After this victory, Theſeus went to engage the bull of Marathon, which he took alive, and afterwards ſacrificed. It

was a ſhort time after this, that he undertook to deliver his country from the ſhameful tribute impoſed upon it by the ſecond Minos.

This account of the poets is a mixture of the fabulous and hiſtorical.

We ſhall ſee in the hiſtory of Medea, that this too famous woman could not poſſibly be preſent at the court of Ægeus when he recognized his ſon, and that conſequently the poets have attributed to her crimes of which ſhe never was guilty.

Theſeus accompanied the Argonauts to the conqueſt of the Golden Fleece. He went with Hercules to the war of the Amazons. He was with Pirithous at the battle between the Centaurs and the Lapithæ, and with Meleager at the hunt of the Caledonian boar.

It was this hero who exterminated two tyrants of Sicily, famous for their crimes and barbarity.

The firſt, called Phalaris, encloſed men alive in a brazen bull, and then placed a ſlow fire under it, when the cries of the ſuffering wretches reſembled the bellowing of a bull. Perillus, the inventor of this horrible machine, was the firſt who proved his own work, being put into it by the command of Phalaris.

The ſecond tyrant was called Procruſtes. This monſter uſed to place ſtrangers on a bed of iron, and lop off that part of their body which exceeded the length of the bed.

Pirithous, king of the Lapithæ, a people of Theſſaly, contracted the moſt intimate friendſhip with Theſeus. This prince having heard the exploits of Theſeus much boaſted of, wiſhed to become acquainted with him, and to make trial of his valour; but theſe two heroes upon knowing each other, far from fighting, mutually vowed an eternal friendſhip. Some time after, Pirithous eſpouſed Deidamia, likewiſe called Hippodamia, and invited Theſeus and the Centaurs to his nuptials. The latter being heated with wine attempted to carry off the bride, and killed ſeveral of the Lapithæ who oppoſed them. But this outrage on his friend was ſoon revenged by Theſeus, with the blood of the greater part of the Centaurs. Ceneus, one of the moſt famous of the Lapithæ, being cruſhed under heap of trees, was feigned to have been metamorphoſed into a bird.

Theſe Centaurs were a people of Theſſaly, who firſt found out the art of breaking horſes, and employing them in battle. This method of fighting cauſed ſo much aſtoniſhment, that in the firſt moments of ſurpriſe horſes and men were ſuppoſed to be one animal, which they deſcribed as half man, and half horſe. They were called Hippocentaures from the word *hippos*, horſe.

The moſt tender friendſhip, as we have ſaid, united Theſeus and Pirithous; they engaged in ſeveral adventures together, ſome of which were ſucceſsful.

Helen, daughter of Tyndarus, though at that time very young, was celebrated for her beauty throughout all Greece. Pirithous and Theſeus formed the project of gaining poſſeſſion of her by force. For this purpoſe they went to Sparta, and having ſucceeded in their attempt, Helen fell by lot to Theſeus.

To make ſome compenſation to his friend Pirithous, Theſeus promiſed to accompany him into Epirus, and aſſiſt him in the deſign of carrying off Proſerpine, wife of Aidoneus. This ſecond enterprize proved fatal to them. Pirithous was torn in pieces and devoured by the dogs of Aidoneus, and Theſeus being made priſoner, did not recover his liberty till granted to the intreaty of Hercules. The priſon of Theſeus being in the iſland of Scyros, where are the lake Acheruſa, and the rivers Acheron and Cocytus, the poets took occaſion from this circumſtance to feign, that he deſcended into the infernal regions to carry off Proſerpine, that he was confined by Pluto, and owed the reſtoration of his liberty to the interceſſion of Hercules.

Theſeus had ſeveral wives. The firſt was Antiope, or Hippolyta, queen of the Amazons, and mother of Hippolytus, whoſe hiſtory we have already given. Hercules beſtowed her in marriage on Theſeus in reward for the aſſiſtance he had received from him in his war with thoſe martial females.

His

His next wife was Phædra, daughter of the ſecond Minos, ſo well known for her criminal and fatal attachment to the young Hippolytus.

During the impriſonment of Theſeus, the ungrateful Athenians, forgetful of his important ſervices, took part with his enemies. Caſtor and Pollux came at the head of a numerous army to recover their ſiſter Helen. This was called the war of the Tyndarides. To give a better idea of the ingratitude of the Athenians, it is neceſſary to recount the eſſential benefits they had derived from Hercules. He had united the twelve towns of Attica into the ſingle city of Athens, and no longer made laws but with their joint conſent.

This novel form of government exciting general curioſity, Athens was reſorted to from all parts of Greece. Theſeus, fearful leſt ſo great a number of ſtrangers ſhould diſturb the public order, divided the people into three bodies: the firſt was compoſed of the nobility;—the ſecond of mechanics;—and the third of the peaſantry.

Whatever privileges they thought neceſſary to their happineſs, were granted by Theſeus; he only reſerved the right of ſuperintending the preſervation of the laws. It was then he introduced the worſhip of the goddeſs Pytho, or Perſuaſion, to unite by her means their minds and intereſts.

He revived the Iſthmic Games, in honour of Neptune: he carefully ſupported and propagated

religion, perceiving that this alone could curb the human paſſions. He inſtituted feaſts which might be frequented with ſafety, as he had, after the example of Hercules, delivered Greece from the robbers and wild beaſts which before infeſted it.

Theſeus, in uniting the twelve towns of Attica, had no other intention than to render the Athenians more powerful, and did not foreſee that in ſerving them he was deſtroying his own authority. Before this time, each town having its particular intereſt, had no thought of governing; they feared the other towns which Theſeus might employ to retain them in obedience; but by this union Theſeus had no more power at his diſpoſal.

He had only reſerved for himſelf the ſuperintendence of the laws, he could no longer enforce obedience to them, and thus he annihilated his own power.

In vain did he rely on the gratitude of the Athenians, in vain did he increaſe the privileges of the people; it was perceived that he could not compel their obedience, they wiſhed to have the authority in their own hands, and all the efforts of Theſeus to preſerve his prerogatives ſeemed acts of tyranny or deſpotiſm.

It might have been thought that Theſeus, covered with glory, had only to repoſe himſelf in the enjoyment of public gratitude; but the Athenians, jealous even of the ſhadow of power which remained

mained to him, grew weary of the reſpect they owed him; they ſided with his enemies, baſely abandoned him, and forced him into exile. Perceiving the impoſſibility of governing a corrupt people who wiſhed continually to be flattered, he ſecretly ſent his children into Eubæa to Elphenor, ſon of Calcodon, and went himſelf to the town of Gagetta, where he imprecated the vengeance of the gods upon the ungrateful Athenians. This place is ſtill called the field of Maledictions. After this, Theſeus embarked for the court of Lycomedes, king of the iſland of Scyros. This treacherous monarch, a friend of the Athenians, received him with hoſpitality only the more effectually to deſtroy him. Under pretence of ſhowing him the extent of the iſland and his numerous fleets, he led him to the top of a lofty rock from which he precipitated him headlong.

Thus periſhed one of the moſt illuſtrious heroes we meet with in the annals of antiquity.

His death happened during the thirteenth year of the reign of Mneſtheus, who ſucceeded him. It was not till after the death of this king that the children of Theſeus returned to Athens, and aſcended the throne. Theſe facts are atteſted by the marbles of Paros, and all the glory which the Athenians afterwards acquired on ſo many different occaſions, could never efface the remembrance of their ingratitude. The ſword of juſtice is frequently

quently too feeble to puniſh the crimes of a nation; but impartial hiſtory eternizes their ſhame, devotes them to the cenſure of future ages, and to the deteſtation of every lover of juſtice and virtue. The power of the Athenians was not great enough to prevent Greece and the whole univerſe from preſerving the memory of Theſeus. After his death they called to mind his illuſtrious actions, and his veneration for the gods; they rendered him the honours granted to heroes, and even raiſed him a temple. The Athenians themſelves ſeveral ages after, bluſhing for the crime of their anceſtors, endeavoured in ſome meaſure to expiate it, by honouring as a divinity the hero who was born among them.

Theſeus, in imitation of Bacchus, had, during his life, conſecrated his hair in the temple of Apollo. The manner in which he wore it was called *theſeides*, as that of Bacchus was called after the name of that god. They were afterwards imitated by Hector.

Theſeus had by Phædra a celebrated ſon called Demophoon. In his way to the Trojan war he was hoſpitably received by Phillis, queen of Thrace and daughter to Lycurgus, who reigned over part of the ſame country. This princeſs Demophoon married, but quitting her ſoon after, his unhappy wife, unable to ſupport the pains of abſence, put a period to her exiſtence. The poets pre-

pretended that ſhe was changed into an almond tree. The name of Phillis nearly approaching to that of *phillа*, an almond tree, gave occaſion to this fable. They added, that the almond tree blooms early in the ſpring, becauſe Phillis in this manner expreſſed the joy ſhe felt at the return of Demophoon, which happened in the ſpring.

Under the Archontate of Phædon, Cimon perſuaded the Athenians to ſearch for the relics of the great Theſeus. The tomb was diſcovered by means of an eagle which was turning up the earth with its beak, and on being opened was found to contain the aſhes and arms of that unfortunate hero; theſe the Athenians received with the greateſt veneration, and placed them in the middle of their city.

Theſeus during his life had always been the friend of the unfortunate; never was aſſiſtance implored of him in vain. It was therefore determined that his burial place ſhould be for ever a ſacred and inviolable aſylum for all who feared the violence of their perſecutors; ſo that long after his death, Theſeus was ſtyled the benefactor of mankind, and the protector of the diſtreſſed.

HISTORY

HISTORY OF HERCULES.

WE think we ſhall oblige our readers by preſenting them with what the author of the travels of Anacharſis has written upon this moſt illuſtrious of heroes.

"His fame, and the monuments of his glory, reach to the very extremities of the globe. He was deſcended from the kings of Argos, but paſſed for the ſon of Jupiter, and Alcmena, wife of Amphytrion.

"His hiſtory is a ſeries of prodigies, or rather it is the hiſtory of all thoſe who have borne the ſame name and undergone the ſame labours. Writers have exaggerated their exploits, united them in one man, and attributed to him every illuſtrious action whoſe author was unknown; they have loaded him with a glory which ſeems to redound upon the whole human ſpecies, for the Hercules they adore is a phantom of grandeur raiſed between heaven and earth, as it were, to fill up the interval.

"The real Hercules differed from other men in nothing but his ſtrength, nor reſembled the gods of the Greeks in any thing but his weakneſs."

Among the moſt celebrated of this name, Diodorus Siculus diſtinguiſhes three.

The firſt travelled into Africa, and near Cadiz erected

erected thoſe famous pillars which told the traveller that it was in vain to wiſh to paſs beyond them.

The ſecond was born in Crete, among the Dactyli Idæi, and firſt inſtituted the Olympic Games.

The third, ſon of Jupiter and Alcmena, was born at Thebes, and rendered himſelf famous by a thouſand exploits. There exiſted another Hercules, more ancient than the three we have juſt mentioned, but as the Greek writers reckon more than forty of this name, it would be uſeleſs and tedious to give an account of them. We muſt however remark, that the origin of this name ſeems to be derived from the Phœnician word *barokel*, trader. It was a name given in general to chiefs of colonies, celebrated navigators, and illuſtrious ſtrangers. We are particularly confirmed in this opinion, on ſeeing that the Tyrian Hercules was called Thaſius; the Phœnician, Agenor; the Grecian, Alceus, or Alcides; and the Egyptian, who was contemporary with Oſiris and general of his troops, Ozoçhor.

It was Thebes which gave birth to Alcides, the moſt illuſtrious of the name of Hercules.

He was ſon to Alcmena and Amphytrion, a deſcendant of Perſeus. This prince, heir to Electrion in right of his wife, was appointed ſucceſſor to the kingdom of Mycenæ, and after him his ſon, Alcides; but Amphytrion, having accidentally killed his father in law Electrion, was obliged to fly and

and eſcape to Athens. Sthenelus then became king of Mycenæ, and was ſucceeded by his ſon Euryſtheus, who was born at the ſame time as Alcides, ſo that the latter found himſelf the ſubject of Euryſtheus.

The great reputation of Hercules ſoon led the poets to intermix fiction with his hiſtory. His ſtrength, his courage, and his ſurpriſing exploits flattered human vanity; but the impoſſibility of attaining the ſame excellence, made them attribute to him divine extraction, and ſay he was deſcended from the ſovereign of the gods.

Jupiter, ſays the fable, aſſumed the form of Amphytrion, and became the father of Alcides. The night on which the Thunderer practiſed this fraud was of longer duration than uſual. Juno, jealous of the grandeur to which this hero was deſtined, retarded the moment of his birth, in order to ſecure the kingdom of Mycenæ to Euryſtheus by right of ſeniority. Knowing likewiſe that Jupiter had ſworn an oath, that he who ſhould be firſt born, ſhould have command over the other, ſhe diſguiſed herſelf as an old woman, and under the name of Lucina, ſeated herſelf at the door of Alcmena muttering magic incantations to retard the birth of Alcides. Galanthis, companion of Alcmena, having perceived her, deceived the goddeſs by telling her that Alcmena was juſt delivered of a fine child; Juno ſurpriſed, quitted her place, and that inſtant

inſtant Hercules was born; enraged at being thus diſappointed, ſhe changed Galanthis into a weaſel.

Juno conſtantly purſued Hercules with the moſt implacable hatred; when an infant in the cradle ſhe ſent two ſerpents to devour him, but the young hero ſtrangled them both with his hands.

However, at the intreaty of Minerva, ſhe relaxed of her ſeverity againſt Hercules, and even went ſo far as to nouriſh him with her own milk, ſome drops of which eſcaping his lips, formed that part of heaven ſince called the milky way. (This is an innumerable multitude of ſtars which give greater luſtre to that part of heaven.) The thunder was heard to roll the moment Hercules was born, and this the poets pretend was a preſage of his future greatneſs. Such are the principal fables which adorn the account of the birth of this hero, let us remove theſe veils, and return to his hiſtory.

Euryſtheus, ſon of Sthenelus, on aſcending the throne of Mycenæ, became jealous of Hercules. The rights of that hero, and his courage, gave him great alarm; he ſought every opportunity of engaging him in ſome enterpriſe, and even of expoſing his life on many occaſions. Greece was at that time over-run with robbers, murderers and wild beaſts; it was in combating theſe the whole life of Hercules was employed, and the poets have deſcribed his perpetual and dangerous labours by repreſenting them as the perſecutions of Juno.

Hercules wasbrought up by Creon, king of Thebes, who beſtowed great pains on the cultivation of his mind. The great courage he diſplayed from his earlieſt infancy determined Creon to give him in marriage Megara his daughter, by whom he had ſeveral children.

Having learned that all his life he ſhould be ſubject to the commands of Euryſtheus, he fell into ſo violent a rage, that, no longer knowing any thing around him, he maſſacred his own children, and his couſin Iölas. When his fury abated, his grief and regret were ſo great, that he would no longer live at Thebes, but went to procure expiation for his involuntary crime at Athens, and returned to ſubmit himſelf to the orders of Euryſtheus. This prince found his repentance ſo ſincere, and his ſubmiſſion ſo undiſſembled, that he entruſted him with the command of his armies, taking care, however, to engage him perpetually in new enterpriſes. The poets attributed this exceſſive fury to the jealouſy of Juno; they pretended that Pallas by caſting a ſtone reſtored him to tranquillity, and threw him into a profound ſleep. This is an allegory, deſcriptive of the anxious ſolicitude of his friends, and the prudent reſolutions which, upon cool reflection, he adopted. Hercules regarding his marriage as inauſpicious, ſeparated from his wife Megara, and gave

gave her in marriage to the ſecond Iölas, his faithful companion in all his undertakings.

EXPLANATION OF THE LABOURS OF HERCULES.

The firſt exploit of Hercules was to kill two dreadful ſerpents. His extreme youth cauſed it to be ſaid that Juno had ſent them to devour him in his cradle, and that by his ſtrangling them he gave a proof of his being deſcended from Jupiter. He hunted ſeveral lions in the foreſt of Nemea: one among them which was greater than the reſt he ſlew himſelf, and ever after wore its ſkin as a covering.

To give this combat more of the marvellous, the fable relates, that Juno ſent this lion againſt him, and that when killed by Hercules, the goddeſs placed it among the conſtellations. The kings of Syria, in imitation of Hercules, uſed likewiſe to adorn themſelves with the ſkin of a lion.

Birds near the lake Stymphalus laid waſte Arcadia; Hercules with a great noiſe purſued and drove them out of the country. This is the fable, we ſhall now give the hiſtory.

This country was infeſted with robbers, who concealed themſelves in the woods which cover the banks of the lake Stymphalus. Hercules

went in purſuit of them, and frightened them out of the woods by beating upon brazen kettle drums. Being thus driven from their retreat, they were defeated and exterminated. Theſe are the birds Stymphalides, which are frequently confounded with the Harpies, from which however they ought always to be diſtinguiſhed.

The marſhes of Lerna, near Argos, abounded with ſerpents, which ſeemed to increaſe as faſt as they were deſtroyed. Hercules, entirely to extirpate them, ſet fire to the reeds, and theſe marſhes being afterwards cultivated became exceedingly fertile, which occaſioned it to be ſaid, that he had employed a golden ſcythe to cut off the heads of the Hydra, which were feigned to ſpring again as faſt as ſevered from the body. It appears likewiſe that among theſe ſerpents, there was a ſpecies particularly venomous called Hydros, which gave riſe to the ſtory of the Hydra of Juno. Hercules ſteeped his arrows in the venom of this ſerpent, which rendered the wounds given by them incurable. Juno, continues the fable, ſeeing that Hercules had almoſt vanquiſhed the Hydra, ſent a ſea crab to divert him from the combat by biting his heel; this Hercules cruſhed, and it was by Juno transformed into the ſign Cancer.

The foreſt Erymanthus was over-run with wild boars. Hercules hunted and deſtroyed them, carrying the head of the largeſt as a preſent to Euryſ-

Euryſtheus; who thinking it was not yet dead was ſo terrified, that he ran and concealed himſelf. The tuſks of this boar were long preſerved in the temple of Apollo.

Euryſtheus ordered Hercules to bring him a hind very remarkable for its addreſs in eluding the hunters. In accompliſhing this, the hero was a whole year, but at laſt ſucceeded in taking it alive. It was pretended that this animal had feet of braſs; an allegory intended to deſcribe the rapidity with which it ran; and ſtill more to increaſe the marvellous, they gave it horns of gold.

Augeas, king of Elis, had ſuch numerous flocks, that he had no ſtable ſufficiently large to contain them. In conſequence he ſuffered them to range over the fields, which being trodden down and covered with dirt, became unfit for cultivation. Hercules, at his entreaty, employed his troops in turning the courſe of the river Alpheus over thoſe plains, which, by thus cleanſing them, reſtored their original fertility. This was the origin of the fable that the ſtables of Augeas were cleanſed by a river. That avaricious prince having refuſed the reward he had promiſed for this ſervice, Hercules entered Elis, conquered and put to death both him and his ſon Eurytus, but ſpared Phileus, upon whom he beſtowed the crown, becauſe he had endeavoured to perſuade his father from a conduct ſo unjuſt and ungrateful.

Aidoneus, king of Epirus, coming to the aſſiſtance of Augeas, was defeated and wounded, which gave riſe to the fable of Pluto combating Hercules, and being wounded by that hero, who was protected by Minerva during the battle.

The iſland of Crete produced bulls of extraordinary beauty; Euryſtheus ordered Hercules to go and bring away by force the moſt beautiful, which he executed. This bull was according to the poets that of Paſiphaë.

Hercules received likewiſe orders to go and bring off the mares of Diomedes, who in attempting to prevent him was killed. This prince was ſo curious in his horſes, that to maintain a greater number of them, he ruined himſelf, and even ſold his ſlaves. From this circumſtance it was pretended, that he fed them with human fleſh.

Hercules, on his way into Spain, plundered the iſland of Cos, and defeated the famous Geryon, a giant with three bodies; that is to ſay, he defeated a prince who reigned over the three iſlands, Majorca, Minorca, and Ebuſa.

On his arrival in Italy, Hercules made ſeveral conqueſts; rendered confident by his courage and numerous victories, he took little precaution in chooſing his plan of encampment.

Cacus, a petty tyrant, who reſided among inacceſſible rocks, ſurpriſed him in the night, and carried off part of his booty. Hercules purſued him, beſieged

beſieged him in his fortreſs, and ſlew him. This Cacus was ſaid to be deſcended from Vulcan, and is deſcribed as a giant with three heads, who ſent forth flames of fire from his mouth and noſtrils.

Hercules, wiſhing to eſtabliſh a colony on the coaſt of Africa for the convenience of commerce, was repulſed by another adventurer, who was ſo firmly eſtabliſhed there, that it was impoſſible to diſlodge him. Hercules found means to draw him out to ſea, and cutting him off from all communication with the land, where he uſed to retire to repair his loſs, and procure freſh troops, there killed him. This victory gave riſe to the fable of Antæus a famous giant, ſon of Terra. When fighting with Hercules he recovered new ſtrength every time he touched the Earth his mother; this being perceived by Hercules, he caught him in his brawny arms, and holding him between heaven and earth thus ſtrangled him. This Antæus built the little city of Tingi, which is now the town of Tangier. Sertorius many ages after had the tomb of this giant opened, and his bones were in reality found to be a prodigious ſize.

During the reſidence of Hercules in Africa, the tyrant Buſiris ſent pirates to carry off the Heſperides, nieces to Atlas, king of Mauritania and Heſperia. Theſe Hercules defeated, and afterwards attacked Buſiris himſelf, whom he vanquiſhed and ſlew. To reward this ſervice Atlas inſtructed him

in the principles of aſtronomy, a ſcience in which Hercules made ſuch progreſs, that he was the firſt who diſcovered that the Milky Way was only an aſſemblage of ſtars. The poets deſcribed this diſcovery by ſaying, that he had let fall ſome drops of the milk of Juno upon that part of heaven. In the ſame manner the aſſiſtance which Hercules gave Atlas in his war againſt Buſiris, was repreſented by the fable of his having aſſiſted him to ſupport the heavens upon his ſhoulders. Atlas having preſented him with ſome of the fineſt ſheep of his country, and the Greek word expreſſing equally ſheep and apple, it was pretended that Hercules had received from the garden of the Heſperides apples of gold.

This hero penetrated as far as Cadiz, which he regarded as the extremity of the world, becauſe at this point the ſetting ſun ſeems to ſink into the ocean. Here he raiſed two pillars, upon which he inſcribed, *ne plus ultra*, which means it is impoſſible to advance any farther. Bacchus, or rather Oſiris, did the ſame in his Indian expedition. All the fabulous hiſtorians ſpeak of theſe pillars, and yet many learned critics are of opinion they never exiſted. They ſay that this fable was occaſioned by the two mountains called Calpe and Abyla, in the ſtraits of Gibraltar, one of which ſtands in Africa, and the other in Europe. It was looked upon as raſh,

and

and even impoſſible to advance beyond theſe mountains. However, in the temple, which the inhabitants of Cadiz raiſed at ſome diſtance from their city to the honour of Hercules, were ſeen two magnificent pillars, and the Phœnician characters with which they were inſcribed gave reaſon to believe, that they had been erected by Hercules himſelf. The ancients attributed to theſe pillars the power of checking the impetuoſity of the winds, and of preventing the ocean from being driven by their violence over the earth, and thus introducing the diſorder and confuſion which reigned in the time of Chaos. The ſituation of this temple, as they ſuppoſed, on the confines of the world, its antiquity, its ever durable woods, its inſcriptions, its hieroglyphicks, and the labours of Hercules, which the Greeks afterwards engraved there, all rendered it extremely famous. The inhabitants of Cadiz thought themſelves ſecure from all dangers, becauſe they were under the immediate protection of the greateſt of heroes. Theron, king of Spain, wiſhing to pillage this temple, a panic fear diſperſed his troops, and drove his fleet from the coaſt. It is generally thought, that the expedition into Africa was the laſt of the labours enjoined by Euryſtheus. That prince now perceived, that he only encreaſed the glory of Hercules, and that he had nothing to apprehend from his pretenſions to the throne. But repoſe and inactivity did not

ſuit this hero. His courage continually led him to engage in ſome new enterprize. He penetrated into the heart of Scythia to deliver Prometheus, as we have related in the firſt part of this work.

The river Achelous by overflowing its banks laid waſte the country of Calydon, and carried away the marks which diſtinguiſhed their reſpective lands. Hercules conſtructed dykes, and thus reſtored peace to the Calydonians and Arcadians, who had often gone to war on this account. The fable as we have already ſaid deſcribed this undertaking as an actual combat with the river. It repreſents Achelous as changed into a ſerpent, to expreſs the windings of its courſe. He is metamorphoſed into a bull, becauſe this was the ſymbol under which they repreſented rivers. Hercules tears off a horn, which means that he united two branches into one. This horn is exchanged for that of the goat Amalthea, which produced every bleſſing, that is to ſay, the ancient branch of the river was converted into fruitful land. Œneus, king of Calydon, rewarded this diſtinguiſhed ſervice by giving Hercules in marriage his daughter Dejanira, who bore him a ſon named Hyllus. At the court of this king Hercules remained three years.

The fable of the battle of Hercules with Achelous proves with what art the poets diſfigured the moſt ſimple events. In the ſame manner they have diſguiſed the hiſtory of Alcmæon ſon of Amphiaraus.

phiaraus. This prince having killed his mother, conſulted the oracle, which anſwered, that he would never be delivered from the Furies till he inhabited a place upon which the ſun did not ſhine at the time he committed the crime. The river Achelous having in one of its inundations ſwept away great maſſes of earth, theſe ſoon formed themſelves into little iſlands, upon one of which Alcmæon took up his abode, and there found an aſylum. Theſe iſlands were called Echinades. The fabulous account of their origin is, that ſome nymphs of this name having neglected Achelous in one of their ſacrifices, that god carried them away in his ſtream, and metamorphoſed them all into heaps of earth and ſand.

Among the labours of Hercules we muſt not forget the aſſiſtance he afforded Theſeus, when that hero with his friend Pirithous attempted to carry off Proſerpine, wife of Aidoneus, king of Epirus. Pirithous we have already ſaid periſhed, and Theſeus was detained a priſoner. Hercules paſſed into Epirus, delivered Theſeus, killed a ſerpent that was retreating into the cave of Tænarus, and brought away a maſtiff of prodigious ſize from the city of Tricaſſia. Aidoneus was wounded by Hercules; and as he inhabited the country which was called the infernal regions, it was pretended that Hercules had deſcended into the

the manſions of the dead to deliver Theſeus, had bound Cerberus, and wounded Pluto himſelf.

Hercules ſeems to have regarded his expedition againſt Aidoneus as extremely perilous; before he entered on it, he wiſhed to be initiated at Athens into the myſteries of Eleuſina. Muſeus, ſon of Orpheus, who preſided over theſe myſteries, repreſented to him, that men could not be admitted; but to avoid giving this formidable hero a poſitive refuſal, he inſtituted others on his account, which were called the little myſteries of Eleuſina. After Hercules, theſe were admiſſible to ſtrangers.

The deliverance of Alceſte is one of the moſt brilliant actions of Hercules. Medea, ſays the fable, adviſed the daughters of Pelias to cut their father in pieces, and boil his limbs with certain herbs which ſhe mentioned, aſſuring them that by this means his youth would be reſtored in the ſame manner as ſhe had reſtored that of Æſon, father of Jaſon.

The unhappy old man was the victim of the credulity of his daughters. Acaſtus his ſon purſued his ſiſters to the court of Admetus, where they had taken refuge after their unintentional crime; this prince was the leſs inclined to deliver them up, as ſmitten with the charms of Alceſte he had already married her. Acaſtus in conſequence of this refuſal laid waſte the country, and Admetus quitting his capital to repel theſe ravages was unhappily taken priſoner. It was then that Alceſte, obedient only

to

to the dictates of conjugal affection, offered to ſurrender herſelf into the hands of her brother, if he would reſtore the liberty of Admetus. The exchange was accepted, and Alceſte, ſays the fable, had juſt been offered up as a ſacrifice where Alcides met Death and encountered him; he found means to vanquiſh him, and binding him with chains of adamant, refuſed to ſet him at liberty on any other condition but that of reſtoring Alceſte to life. Death was forced to accede to the terms, and Hercules conducted the tender, generous Alceſte to her huſband Admetus. Hiſtory makes no mention of the treacherous counſel given by Medea to the daughters of Pelias; on the contrary we ſhall ſee in the hiſtory of Jaſon, that many crimes were by the poets attributed to Medea of which ſhe never was guilty. It is not difficult to explain this ſtory of Alceſte. Hiſtory informs us, that Admetus being conquered by Acaſtus, and taken priſoner, was obliged to deliver to him Alceſte: ſhe had already paſſed the river Acheron on her return to the dominions of her brother, when they were met by Alcides, who engaged Acaſtus, and compelled him to give up Alceſte, whom he carried back to her huſband.

In the time of Hercules the Amazons were very famous, and by their conqueſts over their neighbours, became extremely formidable. Euryſtheus ſent Hercules againſt theſe illuſtrious female warriors,

riors, enjoining him to bring back their treaſures. This hero embarked on the Euxine ſea, and arrived on the banks of the river Thermodon. He attacked theſe heroines, obtained a complete victory, and to reward the aſſiſtance he had received from Theſeus, gave him in marriage Antiope, or Hippolyta, their queen, whom he had taken priſoner. Menalippe then aſcended the vacant throne, and to obtain peace, conſented to give up the major part of her riches. Theſe females, whoſe territory was contiguous to that of the Scythians, would permit no man to reſide among them; they every year went to viſit their huſbands, and at theſe interviews, reſigned to them all the male infants, reſerving the females, whom they brought up to the profeſſion of arms. They had a cuſtom of burning their right breaſt, to give them greater facility in drawing the bow. The hiſtory of theſe warlike females has frequently been called in queſtion, but the truth of their exiſtence is atteſted by Herodotus, Diodorus Siculus, Pauſanias, Plutarch, and ſeveral other reſpectable hiſtorians. They reigned over that part of Scythia which borders on the river Thermodon. Pentheſilea one of their queens carried aſſiſtance to Priam, during the ſiege of Troy, and was ſlain by Achilles. Quintus Curtius likewiſe aſſures us, that one of their queens went to viſit Alexander.

Hercules accompanied the Argonauts to the

conqueſt of the Golden Fleece, but did not go to the end of the expedition, landing in the road, in ſearch of Hylas, who had either loſt his way, or was drowned in going to fetch water for his companions. The Argonauts perceiving he did not return, purſued their courſe without him, and Hercules finding them gone directed his route towards the city of Troy, part of whoſe walls had recently been waſhed away by an inundation of the ſea. It was reported, that Neptune had taken this method of revenging himſelf on Laomedon, and that, to ſave the city from deſtruction, they muſt expoſe a virgin to be devoured by a ſea monſter. The lot for this purpoſe, fell upon Heſione, daughter of Laomedon. In the mean time, Hercules arrived and offered to deliver the princeſs, on condition of receiving ſix horſes, ſwift as the wind, who could traverſe the waves without ſinking, (that is, ſix good galleys, which were neceſſary for his return.) Heſione was delivered, but Laomedon refuſed the galleys. Enraged at his perfidy and ingratitude, Hercules attacked and took the city, carried off Heſione, whom he beſtowed in marriage upon Telamon, killed Laomedon, and gave the crown to Podarcus, that prince's ſon. This ſea monſter, was nothing but the inundation of the ſea. The king promiſed his daughter to whoever ſhould find means of defending the city from their ravages.

This

This Hercules effected, and puniſhed Laomedon for having violated his word. Such is the origin of the fable we have juſt related.

It would be impoſſible to give an exact account of all the labours, combats and victories of Alcides, or rather of all the celebrated characters that have at different times borne the name of Hercules. He of Thebes was the moſt illuſtrious of all, and to him they attributed the heroick actions of all thoſe who attempted to tread in his ſteps. The Theban Hercules after having executed the labours impoſed upon him by Euryſtheus, and thoſe which his own courage led him to undertake, conceived an ardent affection for Iöle, daughter of Eurytus; this paſſion proved fatal to himſelf and to Dejanira whom he had eſpouſed in Italy. The valour of Hercules could not protect him from the power of love; ſometimes his paſſions even made him forgetful of his glory. Being ſent for into Lydia to combat a monſtrous ſerpent which deſolated the country, he ſaw and wiſhed to pleaſe Omphale daughter to the king of that country. This princeſs, proud of her aſcendency over ſo great a hero, obliged him to degrade himſelf ſo far as to ſpin among her women. He exchanged his club for the diſtaff, and laid aſide the ſkin of the Nemean lion to clothe himſelf in the attire of a woman; but this deluſion could not continue long; he heard of new adventures, indignant burſt the chains

that bound him, and thought no more of any thing but glory. Before we relate the manner of his death, we muſt inform our readers, that a ſhort time after his marriage with Dejanira he engaged in new expeditions. Being arrived at the banks of the little river Evenus, he found it by the melting of the ſnows increaſed to a rapid torrent. Neſſus, whom the fable deſcribes as a Centaur, (becauſe he was conſtantly on horſeback) offered to take Dejanira behind him, and tranſport her to the other ſide, to which Hercules conſented. Neſſus being come to the oppoſite bank, thinking himſelf ſecure from Hercules, inſulted and attempted to carry off Dejanira; but the hero let fly an arrow ſteeped in the blood of the Hydra, and gave him a mortal wound. Perceiving his death approach, Neſſus gave his robe to Dejanira, aſſuring her that it had the property of preventing the affections of Hercules from wandering to another. The credulous Dejanira preſerved this fatal preſent, and having perceived the tenderneſs of Hercules for Iöle, ſent him the veſt of Neſſus at the moment he was going to ſacrifice on Mount Œta: but no ſooner had he placed this deadly gift upon his body than, ſeized with frightful pains, he felt himſelf conſumed by a devouring fire. He ran to conſult the oracle, which having informed him that his diſeaſe admitted of no cure, he returned to mount Œta, accompanied by his friend Philoctetes;

tetes; here with his own hands he raiſed a pile which he covered with the ſkin of the Nemean lion, and extending himſelf upon it, his head ſupported by his club, gave orders to Philoctetes to ſet it on fire. This faithful friend had ſworn to obey him; he applied the fatal torch, and the hero, with his laſt looks exacting the execution of his promiſe, was in a few minutes reduced to aſhes. Thus periſhed the valiant Alcides in the fifty-ſecond year of his age, and about thirty years before the war of Troy. The unhappy Dejanira, unable to ſurvive his loſs, died of grief at Trachina, and requeſted to be interred at the foot of mount Œta, near the city which was afterwards called Herculia.

After the death of this hero he became the conſtant ſubject of poetical fiction. It was pretended that on his arrival in heaven he eſpouſed Hebe, the goddeſs of youth (in alluſion to immortality.) Atlas, ſays the fable, who bore the heavens upon his ſhoulders felt ſenſibly the additional increaſe to his accuſtomed burden.

Hercules, according to the poets, having preſented himſelf in the liſts at the Olympic Games, and meeting with none who dared oppoſe him, Jupiter himſelf aſſumed the form of a wreſtler and encountered him.

He likewiſe contended with Apollo, and attempted to carry off the tripod at Delphos.

Hiſtory

Hiſtory gives us the origin of this laſt fable; it ſays that Hercules going to conſult the oracle at Delphos, received an unfavourable anſwer from the prieſteſs, which ſo enraged him that he carried away the tripod from the temple; but the Pythia having reproached him with injuſtice, and with deviating from the ſteps of the Egyptian Hercules, whom he had adopted as his model, he was ſo ſtruck with the rebuke that he returned the tripod.

Before his death he impoſed an oath upon Philoctetes that he would never diſcloſe the place of his interment, nor that where he had depoſited his arrows. An oracle having foretold, that Troy could never be taken without the arrows of Hercules, and the diſcovery of his tomb, Ulyſſes, the moſt eloquent and moſt artful of the Greeks, was charged with this commiſſion. Philoctetes dared not violate his oath, but either ſeduced or perſuaded, went ſo far as to make a ſign with his foot, which did not eſcape the penetration of Ulyſſes; he diſcovered the urn and the arrows, and prevailed on Philoctetes to accompany him to the ſiege of Troy. This breach of fidelity did not go unpuniſhed. Philoctetes having one day the arrows of Hercules in his hand, one of them ſlipped and fell upon the foot which had diſcloſed the ſecret. The wound became ſo angry and offenſive that his companions taking advantage of his abſence, abandoned him to his pains and

remorſe on the iſland of Lemnos. This ungenerous perfidy availed the Greeks but little, they were commanded by the oracle to make ſatisfaction to Philoctetes. Ulyſſes was now employed to deprecate his anger, and was again ſucceſsful; Philoctetes ſuffered himſelf to be conveyed to the Grecian camp, where his wound was cured by Machaon, ſon of Eſculapius.

Hercules is generally repreſented under the form of a man extremely robuſt, leaning upon a club, his ſhoulders covered with the ſkin of the Nemean lion; the head of which ſometimes covering his own, gives him an appearance ſtill more terrible. His hair appears buſhy, and his beard ſtrong and black. The ſurnames of this hero were as numerous as the countries which had been the theatre of his exploits.

HISTORY OF THE SUCCESSORS OF HERCULES.

THIS hero is ſo celebrated that we think it our duty to give ſome ſhort account of his ſucceſſors.

Ceyx took charge of the education of the children of Hercules. Euryſtheus, apprehenſive of ſeeing them ſoon in a condition to aſſert their pretenſions to the crown of Mycenæ, threatened the king of Trachine with a war, unleſs he

he baniſhed them from his court, as well as Iölas, and the troops who were determined to follow the fortunes of Hercules and his children. Terrified at this threat, Ceyx ordered them to quit his dominions. On their departure from him they were favourably received by Epalius, king of the Darians, who even adopted Hyllus, ſon of Hercules, and Dejanira. It was thus he acknowledged his gratitude to that hero for having re-eſtabliſhed him in the poſſeſſion of his throne.

Some time after, the deſcendants of Hercules were again compelled to fly, when Theſeus, a relation and friend of Hercules, gave them an aſylum in Attica. Euryſtheus wiſhing to drive them from hence alſo, the Athenians aſſembled their forces and gave him battle, under the conduct of Theſeus and Hyllus; this latter with his own hands killed Euryſtheus, and with him periſhed his whole family. Such was the end of this branch of the ſucceſſors of Perſeus. The crown of Mycenæ then deſcended to the family of Pelops. Atreus, ſon of that prince, was governor of Mycenæ, and on the death of Euryſtheus cauſed himſelf to be declared king.

The Heraclides went to eſtabliſh themſelves in the Peloponneſus, of which they had made themſelves maſters; but a peſtilence having deſtroyed their army, they were informed by the oracle that it would not ceaſe till they ſhould leave the coun-

try; the ſame oracle commanded them not to return till after the third harveſt. They departed, but thinking they had obeyed the oracle, returned at the end of three years. They were however defeated by Atreus, and Thomæus one of the chiefs of the Heraclides was ſlain. Hyllus, ſeeing that the war was likely to be protracted to a long period, propoſed to engage in ſingle combat whoever ſhould be oppoſed to him, on condition that if he came off conqueror, Atreus ſhould yield the crown of Mycenæ to the Heraclides, but that in caſe he ſhould be vanquiſhed, his deſcendants ſhould not enter Peloponneſus till after the expiration of a century.

Echemus, king of Arcadia, accepted his challenge, killed Hyllus, and obliged the Heraclides to abandon Peloponneſus according to their own agreement.

Clodeus, ſon of Hyllus, after ſome time again attempted, but in vain, to enter this country, he loſt Ariſtomachus, one of his ſons, in the attempt.

Temenes, Chreſphontes and Ariſtodemus, his three remaining ſons, having equipped a fleet at Naupactus, Arnus, a famous augur at that time, wiſhed to join them, but being taken for a ſpy was put to death. The peſtilence again breaking out, to procure a deliverance from it they inſtituted games to his honour. The Heraclides at laſt ſucceeded in gaining poſſeſſion of Argos, Lacedæmon and Mycenæ: they extended their conqueſts, and

ſhortly

ſhortly all Peloponneſus became ſubject to the deſcendants of Hercules. This return of the Heraclides happened about four hundred and eighty years after the capture of Troy, and conſtitutes one of the principal epochs in the hiſtory of Greece. It is even regarded as the moſt exact of them all, which led us to believe that it would be of ſervice to remark it.

VOYAGE OF THE ARGONAUTS.—CONQUEST OF THE GOLDEN FLEECE.—HISTORY OF JASON AND MEDEA.

THERE is no event recorded in the hiſtory of Greece more famous or more abounding in fiction, than the conqueſt of the Golden Fleece. There are few authors who do not mention it, and though many of their works are loſt, there ſtill remain three poems upon this expedition; that of Onomacritus, compoſed about five hundred years before the Chriſtian æra; that of Apollonius the Rhodian, who lived in the time of the Ptolemies; and that of Valerius Flaccus, who wrote under Veſpaſian. To form a juſt idea of this voyage, we muſt regard it as a military expedition, undertaken by the moſt illuſtrious warriors of Greece, to recover the treaſures which Phryxus had carried to Colchis, and at the ſame time to

eſtabliſh a maritime commerce, and form new ſettlements or colonies, in the countries they ſhould diſcover. To inſure ſucceſs, ſeveral ſhips and many people were neceſſary; it is evident they were provided with both, ſince the companions of Caſtor and Pollux founded the colonies of the Tyndarides and the Heniochians.

The ſhip Argo alone is celebrated, but it appears that this was the Admiral's ſhip, on board of which were the chiefs of the expedition. As all Greece took part in this enterprize, and as we meet with it continually in fabulous hiſtory, we ſhall give the moſt eſſential particulars concerning its origin.

Athamas, ſon of Æolus, and great grandſon of Deucalion, was king of Thebes. His firſt wife was Ino, daughter of Cadmus, whom he divorced ſome time after to eſpouſe Nephele; by whom he had Phryxus and Helle. Nephele having ſhown ſymptoms of a derangement of mind, Athamas became reconciled to Ino, who mortally deteſted the children of her rival, by right of ſeniority heirs to the crown. The weak and inconſtant Athamas ſuffered himſelf to be perſuaded by Ino, that Nephele had poiſoned the grain, and occaſioned the famine which had depopulated Thebes. This baſe calumny ſhe cauſed to be confirmed by the prieſts, who declared in the name of the oracle that the ſcourge could only be removed by ſacrificing

ficing the two children of Nephele. Phryxus, informed by one of the prieſts of the barbarous project of Ino, ſecretly equipped a veſſel, found means to carry off part of his father's treaſures, and, accompanied by his ſiſter Helle, embarked to ſeek an aſylum with his relation, Æetes, king of Colchis. During the voyage, the young Helle fell from the veſſel into the ſea, and there periſhed. This circumſtance occaſioned that part of the ſea to be ever after called the Helleſpont.

Such is the origin of the fable invented by the poets of the ram with the golden fleece.

They ſay, that Phryxus and Helle mounted this ram to eſcape from their cruel ſtep-mother, and that Helle, terrified by the rolling of the waves, fell from its back and was drowned. The veſſel was expreſſed by a ram, becauſe it carried the repreſentation of that animal on its prow. They even wiſhed to aſſign it a genealogy. Hiſtory goes on to inform us, that Phryxus arrived happily at Colchis, where he interred his ſiſter Helle, and conſecrated the prow of his veſſel to Jupiter Phryxus, or the Preſerver.

Phryxus while at Colchis eſpouſed Chalciope, daughter of Æetes. The firſt years of their marriage paſſed away very happily; they were bleſt with four children; but Æetes, envious of the riches of his ſon in law, cauſed him to be aſſaſſinated, and Chalciope, to preſerve her children from the barba-

rous and criminal avarice of her father, ſecretly provided a veſſel and ſent them into Greece, hoping as ſhe had heard of the death of Ino, that Athamas would remember his ſon, and receive favourably his grand-children. A ſtorm, in which their veſſel was wrecked, threw the children upon an iſland, where they remained till the arrival of Jaſon, who conducted them back to their mother; and Chalciope out of gratitude for this ſervice, favoured the paſſion which Jaſon had conceived for her ſiſter Medea. At this time Pelias, a relation of Athamas, reigned over part of Theſſaly; he had uſurped the crown which by right belonged to Æſon, and by a ſeries of tyrannical actions had rendered himſelf odious to his people.

Being informed that Alcymede, wife of Æſon, was juſt delivered of a ſon, he endeavoured by every method to deſtroy him, as the oracle had foretold that he ſhould be dethroned by a prince of the race of the Æolides. Æſon and Alcymede being appriſed of the black deſigns of Pelias, cauſed it to be reported that the young Diomedes (the original name of Jaſon) was dangerouſly ill, and ſoon after, that he was dead; they even performed the ceremony of his funeral. Having thus eluded Pelias, Alcymede carried her ſon upon mount Pelion, and delivered him into the hands of Chiron, the wiſeſt and moſt enlightened man of his time. It was under this ſkilful preceptor that

Jaſon

Jaſon acquired that knowledge which afterwards rendered him ſo illuſtrious.

Having attained the age of twenty-one, this young prince went to conſult the oracle, by which he was ordered to clothe himſelf after the manner of the Magneſians, to add the ſkin of a leopard, like that worn by Chiron, to provide himſelf with two ſpears, and thus equipped to preſent himſelf at the court of Iolchos. Jaſon punctually obeyed the injunctions of the oracle, but in going from mount Pelion to the city, it was neceſſary to croſs the river Anaurus, which at that time had overflowed its banks. Juno, ſays the fable, diſguiſed as an old woman, offered to tranſport him to the oppoſite ſide, but in the paſſage this young prince loſt one of his ſhoes; and Pelias had been warned by the oracle to beware of the man who ſhould appear before him with but one ſhoe. Jaſon however arrived at Iolchos. His beauty, youth, and even the ſingularity of his diſtreſs, attracting every eye, Pelias himſelf wiſhed to receive this ſtranger; but perceiving his naked foot, he no longer doubted that this was the man pointed out by the oracle. He adopted the reſolution however to diſſemble, and begged the ſtranger to inform him of his name. Jaſon, with a noble aſſurance, told him that he was ſon of Æſon; related the manner in which he had been brought up in the care of the centaur, Chiron; and concluded

cluded by addreſſing himſelf to the chiefs of the aſſembly, from whom he learned the reſidence of his father, was conducted to him and acknowledged, while the tyrant who had remarked the intereſt which the preſence of this young prince inſpired in his behalf, dared make no attempt againſt him.

Pheres, who reigned over part of Theſſaly, hearing of the arrival of his nephew, came to Iolchos, accompanied by his ſon Admetus, and ſent to fetch his two other ſons, Neleus and Amithaon, who were eſtabliſhed in Meſſina. When theſe princes were met together, during five days they celebrated feaſts; on the ſixth, Jaſon, with his father and his uncles, concerted meaſures to drive the uſurper from the throne. Accompanied by his family he went to the palace of the king, and demanded the crown which by right belonged to him, telling Pelias he might keep poſſeſſion of the riches, his own ambition being only glory. Pelias, deteſted by his people, and aſtoniſhed at language ſo bold, dared not refuſe Jaſon, whoſe courage and noble countenance engaged the hearts of all who beheld him; perceiving likewiſe the eagerneſs of this young prince to ſignalize himſelf, he told him, that the unhappy Phryxus, their relation, and like them deſcended from Æolus, had been maſſacred at Colchis, that he had appeared to him in a dream, deſiring him to revenge his murder, and ſave his

children, who were perpetually expoſed to the cruelty of an avaricious and barbarous tyrant. His age, he added, would not permit him to undertake this voyage, but he beſought Jaſon to appeaſe the *manes* of Phryxus, promiſing on his return to reſign to him the crown. He then related how Phryxus, when he fled from Thebes, had carried with him a fleece of moſt ineſtimable value, by recovering which he would gain immortal glory and immenſe riches: he did not conceal from him the dangers he would have to encounter; the crafty old man knew very well that theſe would only ſtimulate the courage of this young hero. His harangue had the deſired effect; Jaſon immediately accepted the propoſal, and to give greater luſtre to the expedition, he invited all the princes of Greece to accompany him. Whilſt theſe were flocking to the ſtandard of Jaſon in Theſſaly, a veſſel was conſtructed proper for ſo long a voyage, and this was the celebrated ſhip, Argo, concerning which ſo many wonders are related.

The origin of this name is differently explained. Some ſay, that the plan of it was drawn by Argus, and that from him it took its name. Others derive it from the Greek word *argos*, ſwift, light; others again imagine, that it was built at Argos; and laſtly, ſome ſuppoſe it to come from the word *argivos*, becauſe it was employed to carry the Greeks.

In

In the ſame manner, there are different opinions concerning the quality of the wood, which was made uſe of in conſtructing it; but it is ſufficient for us to remark, that the maſt was formed of a tree taken from the foreſt of Dodona, which gave riſe to the fable that it rendered oracles.

The ſhape of this veſſel was long, like that of a galley. Trading veſſels were generally of a round form. The number of thoſe who embarked on this expedition is computed at fifty-two.

It was firſt propoſed to confer the honour of the command upon Hercules, but he himſelf pointed out Jaſon as their chief, as he was the original cauſe of the expedition. Tiphys, a ſkilful mariner, who, for that reaſon, was ſuppoſed to be the ſon of Neptune, they choſe for their pilot; Lynceus, by the quickneſs of his ſight, diſcovered the ſhoals; and Orpheus, by the harmony of his voice and lyre, diſpelled the wearineſs of ſo long a voyage. We ſhall not enter into a particular account of all the Argonauts, but content ourſelves with obſerving, that in this expedition were engaged the moſt diſtinguiſhed perſons of Greece, either for their birth or valour. The art of navigation was at that time ſo little underſtood, that they ſeldom ventured to loſe ſight of land. The centaur, Chiron, was conſulted upon the courſe they were to purſue; they deſired him to compoſe a new almanack and reform the old one, which he did,

did, and brought it juſt as they had finiſhed their ſacrifices. He gave them his advice, and with his laſt farewell mingled his prayers for the ſucceſs of his pupil, Jaſon, whom he tenderly loved. We learn from hiſtory that Chiron was then entruſted with the education of Achilles; a certain proof that the expedition of the Argonauts took place a ſhort time before the Trojan war, of which Achilles was the moſt illuſtrious hero.

The Argonauts had at firſt a proſperous voyage, but a ſtorm ſoon obliged them to caſt anchor at the iſland of Lemnos. The women of that iſland having, according to the poets, failed in their reſpect towards Venus; that goddeſs, to puniſh them, inſpired their huſbands with ſuch averſion, that they abandoned them for the ſlaves of Thrace. Enraged at ſuch contempt, they availed themſelves of the abſence of the greater part of their huſbands to maſſacre thoſe which remained. Hypſipyle alone ſpared her father, Thöas, king of the iſland. This circumſtance is mentioned by all the ancient writers. It was at this period the Argonauts arrived. The Lemnian women thinking they were their huſbands, prepared to attack them, but learning that they were the Argonauts, they gave them a favourable reception. From Lemnos they ſet ſail for Samothracia, to fulfil a vow which Orpheus had made during the tempeſt. They firſt proceeded to the country of the Tyrrhenians, who

oppoſing them, a bloody battle enſued, in which all the heroes of the expedition were wounded, with the exception of Glaucus, who diſappeared, and gave riſe to the fable already mentioned, that he was received among the number of the marine deities. From thence the Argonauts entered the Helleſpont, ſteered towards Aſia, and landed a little above Troas. It was here Hercules, Hylas and Telamon abandoned them. The departure of Hercules gave them no concern, as he himſelf conſumed the greater part of their proviſions.

From thence they continued their courſe to Cyzicus, a town ſituated at the foot of Mount Dyndimus, at that time governed by a king of the name of Cyzicus. Here they met with giants having ſix legs and ſix arms (that is to ſay veſſels and galleys). Cyzicus received them hoſpitably, and furniſhed them with proviſions. They ſet ſail from the town, but in the night, meeting with contrary wind, were forced to return; and Cyzicus, who thought them already at a great diſtance, imagining it to be the Pelaſgi, his natural enemies, attempted to oppoſe them, and was killed by Jaſon. This prince, to expiate his involuntary crime, beſtowed on Cyzicus a magnificent funeral, he then offered a ſolemn ſacrifice to the mother of the gods, and built her a temple upon Mount Dyndimus. Clyte, wife of Cyzicus, unable to ſurvive the loſs of her huſband, died

ſhortly

ſhortly after of grief and regret. From Cyzicus they proceeded to Bebrycia, (the original name of Bithynia) at that time governed by Amycus. This prince excelled in the combat of the ceſtus. He gave a challenge to Pollux, who accepted it; but Amycus having treacherouſly waylaid them, was ſlain by Pollux and his companions. Quitting this place, they were carried by a gale of wind upon the coaſt of Thrace, near the dominions of Phineus. This prince, old and blind, was inceſſantly tormented by the Harpies.

Here fiction continually intermixes itſelf with hiſtory, but it will not be difficult to diſtinguiſh them from each other. Phineus had two ſons by a former wife. Idea, daughter of Dardanus, his ſecond wife, invented the blackeſt calumnies againſt theſe children, and at laſt perſuaded the weak and credulous Phineus, that he could not be ſecure from the dangers with which they threatened him but by putting out their eyes, and this piece of barbarity was actually put in execution. Boreas, their uncle, who reigned over part of Thrace, being informed of this cruelty, haſtened to revenge his nephews, defeated Phineus, and in like manner deprived him of ſight. It was ſubſequent to theſe events that the Argonauts arrived; Phineus received them favourably, and offered to conduct them over the Cyanean rocks which were extremely dangerous. In gratitude for

for his reception, the Argonauts engaged Calais and Zethes, ſons of Boreas, who had wings (that is veſſels with ſails) to go in purſuit of the Harpies, (by which are meant corſairs, who laid waſte the country). Theſe they purſued to the iſles called Strophades, where they loſt ſight of them.

It was in acknowledgment for this kindneſs that Phineus gave them pilots to conduct them acroſs the Cyanean rocks, which were called Symplegades, becauſe they ſeemed to claſh againſt each other. The Argonauts, terrified at the ſight of this ſtrait, let fly a dove, which paſſed it happily, and ſerved them as a guide. This dove, which the ſtory mentions, was the light veſſel which Phineus gave them, to point out the track they were to follow.

This experiment of the Argonauts firſt made known the above paſſage, which the Greeks afterwards made uſe of, to eſtabliſh their commerce along the coaſt of the Euxine ſea. Having paſſed this ſtrait, they turned towards Aſia, and landed in the country of the Mariandynians, by whoſe king, Lycus, they were well received. Here their pilot, Tiphys, died, and was ſucceeded in his employment by Anceus. Compelled by ſtreſs of weather to land in the iſle of Arecia, they there found the children of Phryxus, whom they took with them to Colchis; but on quitting this iſland, they

they had a ſevere conteſt to maintain againſt its inhabitants. The fable deſcribes this combat by ſaying, that they found birds, who by diſcharging their quills did great execution. This was the manner in which they repreſent the arrows made uſe of by the inhabitants during this combat. At laſt, after many difficulties, they reached the port of Æa, capital of Colchis, the theatre of their grand adventures.

ARRIVAL OF THE ARGONAUTS IN COLCHIS.

ÆETES learning the arrival of Jaſon, and the reaſon of his coming, thought only how he might deſtroy him, or at leaſt engage him to relinquiſh his deſign of demanding a reſtitution of the treaſures of Phryxus. He preſcribed to him conditions which it ſeemed impoſſible to be complied with.

Before we relate theſe conditions, and the whole of that fabulous narration, it is neceſſary to obſerve, that it was written in the Phœnician language, which was brought into Greece by Cadmus.

This language had a vaſt number of words of an ambiguous meaning, or of a ſignification entirely unknown; it is not at all ſurpriſing then, that the poets ſhould have intermixed ſo many fictions and wonders with the truths of hiſtory.

This celebrated conqueſt produced ſeveral poems and tragedies, in which the events were miſrepreſented. It is even with regret we find that the famous tragedian Euripides received a bribe from the Corinthians to blacken the memory of Medea. Theſe particulars we ſhall give in the hiſtory of that princeſs, but at preſent purſue the diſfigured account, which it is abſolutely neceſſary to be acquainted with.

Apollonius of Rhodes, and Onomacritus relate, that Jaſon being equally beloved by Juno and Minerva, thoſe goddeſſes agreed to inſpire Medea with a paſſion for him, as by her knowledge of the art of magic ſhe could protect him from all dangers. Medea, already prejudiced in his favour by her ſiſter Calciope, met him in the temple of Hecate, where both were come to implore the ſervices of that goddeſs. Jaſon, charmed at the ſight of Medea, and acquainted with her power, demanded her aſſiſtance, which ſhe promiſed, on condition of receiving his hand. After exchanging vows, they ſeparated, and Medea ſought by every method in her power to ſave her huſband. To effect the conqueſt of the Golden Fleece it was neceſſary firſt to reduce to the yoke two bulls (a preſent from Vulcan) having horns and feet of braſs, and torrents of fire iſſuing from their noſtrils. When this was accompliſhed, they were to be faſtened to a plough of Adamant, and

employed

employed in turning up four acres of ground conſecrated to the god Mars, which had never before been cultivated. This labour done, it was ordered to ſow this ground with the teeth of a dragon, from whence were immediately to ſpring armed men, whom Jaſon was obliged entirely to exterminate; after having ſurmounted theſe difficulties, the dragon that defended the Golden Fleece remained ſtill to be conquered and deſtroyed. One day only was allowed for the performance of ſuch prodigious undertakings. Jaſon, relying on his courage, and ſecure of the aſſiſtance of Medea, boldly accepted the conditions. The field of Mars was opened, the king of Colchis ranging himſelf on one ſide, and the Argonauts on the other. Immediately the two bulls ruſhed into the place of action, but Jaſon having previouſly received from Medea cakes made of honey and flour, the animals on receiving theſe became diſarmed of their rage, and voluntarily preſented their necks to the yoke. The field was ploughed, the dragon's teeth were ſown, and the armed men appeared, when Jaſon throwing a ſtone into the midſt of them, in an inſtant they were ſeized with ſuch fury, that they attacked and ſlew each other. Jaſon then marched towards the dragon which guarded the Golden Fleece; this he lulled aſleep with a ſoporiferous potion, likewiſe prepared by Medea, and thus atchieved the con-

queſt of the famous Golden Fleece. The ſame day on which he gained theſe victories, Jaſon, thinking only how he might eſcape from Æetes, whoſe treachery he feared, returned to his veſſel, was there joined by Medea, and, ſetting ſail, they were ſoon at a diſtance from the coaſt of Colchis. This account is in appearance a mere fiction; however the celebrated Bochart, who knew perfectly the genius of the Eaſtern languages, and their real ſignification, finds in the Phœnician words the explanation of theſe fables. After having made a compariſon with theſe words, he ſucceeds in proving, that the Argonauts were engaged in a bloody battle, from which they came off victorious. The opinions concerning this Golden Fleece are various. Some authors think, that in Colchis were rivulets, whoſe ſands were intermixed with particles of gold, that to collect theſe they extended at the bottom of the water ſheep ſkins with the wool on, and that by this means Æetes amaſſed great riches. Alchemiſts, and thoſe who pretend to make gold, ſuppoſe, that this fleece was a book, which contained the ſecret of tranſmuting all metals into gold; but this opinion deſerves not the leaſt attention.

RETURN

RETURN OF THE ARGONAUTS.

JASON having happily terminated his expedition, now thought only of quitting Colchis; availing himſelf of the darkneſs of the night, he ſet ſail, accompanied by Medea, carrying with him the treaſures of Æetes, who quickly fitted out a fleet, and ſent his ſon Abſyrtus in purſuit of them. Onomacritus in his poem relates that Jaſon and Medea ſeeing no poſſibility of eſcaping, invited Abſyrtus to go on ſhore, under pretence of an accommodation, but no ſooner was he landed than they murdered him, and ſtrewed his limbs in different places, in order to detain his ſoldiers, who they imagined would ſtay to collect and bury them.

This extract from the poem of Onomacritus is entirely contradicted by hiſtory, which even particulariſes the different countries through which Abſyrtus paſſed in ſearch of the ſhip Argo.

The ancient poets have given accounts of the return of Jaſon; but the Argonauts wherever they ſtopped having left monuments of their paſſage, the reality of their return could never be called in doubt by hiſtorians, and we ſhall give what they relate upon this ſubject. Their accounts will be found frequently much interlarded with fiction.

The Argonauts coaſted along the eaſtern ſhore

of Aſia, croſſed the Cimmerian Boſphorus and the Palus Mæotis, and entered the northern ocean. Steering afterwards to the left, they reached the iſland of Peuceſta, which was known to the pilot Anceus. Hence they proceeded to the iſle of Circe, which princeſs, according to Onomacritus, refuſed to purify Jaſon from the murder of Abſyrtus. Purſuing their route, hiſtorians ſay they arrived at the pillars of Hercules, whence they re-entered the Mediterranean, and near Sicily paſſed the ſtrait of Scylla and Charybdis, where they would have periſhed had it not been for the aſſiſtance of Thetis. The Syrens had nearly proved fatal to them, when they were ſaved by Orpheus; and arriving in the country of the Phœnicians, here met the fleet of Abſyrtus, the commander of which demanded the reſtitution of Medea. It was agreed on both ſides that, in caſe ſhe was not his wife, Jaſon ſhould reſtore her. The wife of Alcinous being choſen arbitreſs, wiſhed to favour Jaſon, and cauſing his nuptials with Medea to be celebrated during the night, declared the following day to the fleet of Æetes that none had any claim to Medea, lawful wife of Jaſon. The Argonauts were then at liberty to depart, and quitting the country of the Phœnicians experienced a heavy ſtorm, which drove them upon the quickſands of Africa, where they found themſelves in the moſt imminent danger. At laſt they arrived at Cape Malea,

Malea, where Jaſon, according to the advice of Circe, made atonement for his crime. Every object of their voyage being accompliſhed, they arrived on the coaſt of Theſſaly, whence they had originally departed. Pelias, ſays Pauſanias, having died during their abſence, his ſon Acaſtus invited his fellow-adventurers to celebrate, before they ſeparated, funeral games in honour of his father, at which Jaſon and Medea aſſiſted. This fable, mentioned by Pauſanias, and confirmed by ſeveral circumſtances which he quotes, proves clearly that Medea was by no means concerned in the death of Pelias; on the contrary, the ſame author relates, that his brother Æſon committed that crime, by compelling him to drink the blood of a bull. The Argonauts, before their ſeparation, made a league for their mutual defence, and to give it the more ſolemnity, Hercules aſſembled them in the plains of Elis to celebrate the Olympic Games, which had been for ſome time interrupted, and were again ſo after his death.

Jaſon conſecrated the ſhip Argo in the iſthmus of Corinth, and by the poets it was afterwards placed among the conſtellations. This celebrated expedition took place about thirty years before the Trojan war.

Ancient hiſtorians aſſure us, that Abſyrtus loſt his life in a naval combat, which took place on the Euxine ſea when the fleet of Æetes overtook

the Argonauts. Herodotus ſays, that both this prince and his ſon fell in this engagement, which left the Argonauts at liberty to purſue their voyage. When driven by a tempeſt upon the coaſt of Lybia, a prince of that country named Eurypilus gave them great aſſiſtance, and provided them with guides to conduct them through the difficult paſſage of the Syrtes. The fable paints this hoſpitable prince under the form of a Triton. Jaſon, in acknowledgment for his ſervices, preſented him with a golden tripod, which was ſuppoſed to have the virtue of giving oracles.

CONTINUATION OF THE ADVENTURES OF MEDEA AND JASON.

THE hiſtory of Jaſon after his return from Colchis, and that of Medea, are ſo differently related, that it is extremely difficult to diſtinguiſh the truth. Some hiſtorians, and particularly the poets, deſcribe her as the murdereſs of her brother. They ſay ſhe cauſed Pelias to be maſſacred by his own daughters, giving them the dreadful counſel to cut him in pieces, and put his limbs into a cauldron of boiling water, aſſuring them that herbs which ſhe pointed out to them would reſtore him to youth and vigour. The ſame poets add, that ſhe cauſed Glaucis her rival, daughter of Creon, to periſh miſerably, and that her furious jealouſy

jealouſy even led her to ſacrifice the two children which ſhe had by Jaſon. Other authors ſpeak of her in the higheſt ſtrain of eulogium, they aſſert that ſhe was a lover of virtue, and only reproach her with having been too much guided by her paſſion for Jaſon, who baſely abandoned her, notwithſtanding the two pledges of affection ſhe had brought him. They even repreſent her as employing all the knowledge ſhe derived from her mother Hecate, in relieving and healing thoſe who applied to her. In ſhort, they relate that this unhappy perſecuted princeſs, having in vain reminded Jaſon of his oaths and promiſes, was obliged to wander from court to court in ſearch of an aſylum.

In reading thoſe poets who have accuſed her of ſo many crimes, we may perceive that they are obliged to own ſhe was born virtuous, and had been hurried on to the commiſſion of vice by a ſort of fatality, or by the impulſe of the offended gods, particularly Venus, who relentleſsly purſued the race of Apollo for having diſcovered her attachment to Mars. Theſe poetical accounts compared with hiſtory, clearly ſhow, that the ancient tragic writers, to give greater effect to their pieces, have entirely diſfigured the hiſtory of that princeſs, in order the better to inſpire terror and compaſſion. Some hiſtorians giving credit to facts which were miſrepreſented, have tranſmitted to us the hiſtory of Medea

Medea under the moſt odious colours; and in this they have been imitated by our modern tragic poets. We ſhall mention ſome of the reaſons which induce us to believe that Medea was not ſo criminal as ſhe has been repreſented. We have already ſhown that Abſyrtus periſhed in a naval combat, long after he was ſaid by the poets to have been murdered by Medea and Jaſon, therefore of this crime ſhe can never be accuſed. The ſtory of her having adviſed the daughters of Pelias to cut their father in pieces is void of any foundation in truth. This prince expired under the hands of his brother Æſon, who, as we have ſaid, compelled him to ſwallow bullock's blood. When the Argonauts returned he was already dead, and we have ſeen that thoſe heroes, at the intreaty of Acaſtus, celebrated his funeral honours with the greateſt pomp; Jaſon and Medea being preſent, without the leaſt ſurpriſe being expreſſed, or accuſation preferred on the part of that prince who was ſon to Pelias. Hiſtory acquaints us with the origin of this fable; it relates, that, after the death of Pelias and Æſon, Acaſtus and Jaſon diſputed the crown; the party of Acaſtus was triumphant; Jaſon and Medea were obliged to fly, and embarking on board a veſſel called the Dragon, arrived at Corinth, then governed by Creon, who dared not refuſe them an aſylum, becauſe Medea had pretenſions to that crown. Theſe pretenſions appear the more certain, as

Eumelius, a grave hiſtorian and a native of Corinth, aſſures us that Medea divided that kingdom with Creon. Diodorus Siculus ſays, that the Corinthians themſelves invited Medea to quit Iolchos, and come to take poſſeſſion of a throne which belonged to her by right. He adds, that Medea and Jaſon lived ten years in that city in the greateſt harmony, during which they had two children; it was then that Jaſon, abandoning himſelf to his infidelity, forgot the obligations which he had to Medea. He violated the ſacred laws of marriage, at that time much reſpected, eſpouſed Glaucis, daughter of king Creon, and divorced Medea. Such is the hiſtory which the poets have ſo diſfigured in their fables, poems and tragedies. Medea, according to their accounts, ſent her rival an empoiſoned robe (like the veſt of Neſſus) which terminated her exiſtence with the moſt excruciating torments. She ſet fire to the palace of Creon, who periſhed in the flames, and thinking herſelf not yet ſufficiently revenged, with her own hands ſhe tore in pieces her two ſons, Pheres and Memercus. Terrified at having committed ſo many crimes, and dreading the vengeance of Jaſon, ſhe had recourſe to her knowledge of magic, mounted a chariot drawn by two dragons, and borne through the air came to Hercules, whoſe aſſiſtance ſhe implored in revenging her. Being repulſed by that hero with indignation, and become the horror and deteſta-

deteſtation of mankind, ſhe came to Athens in ſearch of an aſylum. There is no mention in hiſtory of the horrible event ſo well known under the name of Medea's farewell. A well authenticated tradition aſſerted, that either to revenge the death of Creon, of which Medea was ſuſpected, or to avoid the war which the pretenſions the children of this princeſs had to the crown might have excited, the Corinthians themſelves maſſacred theſe two young princes. They had taken refuge in the temple of Juno, but in vain; the people dragged them from this ſacred aſylum, and tore them in pieces. Not long after, being viſited by a peſtilence, the Corinthians went to conſult the oracle, from which they learned, that their calamities would not ceaſe till they had expiated their horrid ſacrilege.

It was on this occaſion they inſtituted a feſtival which ſubſiſted long after. Pauſanias relates, that they offered ſacrifices in honour of the children of Medea, and conſecrated a ſtatue to them, which repreſented fear. This ſtatue was ſtill to be ſeen in his time. In memory of this crime, and as an atonement for it, the Corinthians cut the hair of their children, and made them wear mourning till a certain age.

Theſe feaſts, ſacrifices, cuſtoms, and this ſtatue, are monuments much more worthy of credit, than the inventions of the poets.

The

The brilliant genius of Euripides could not invalidate the records and writings of his time, and we find in ſeveral ancient authors, that the Corinthians, hearing Euripides had choſen Medea for the ſubject of one of his tragedies, made him an offer (which he accepted) of five talents, on condition that he would employ all his art to exculpate them from a crime which rendered the memory of their fathers odious and deſpicable throughout all Greece. Some time after, another ſtory was propagated to brand with infamy the memory of Medea. It is in Ovid we meet with it. He ſays, Medea, after having maſſacred the children of Jaſon, took refuge at Athens, and gained ſuch influence over Ægeus, that ſhe perſuaded him to marry her. During theſe tranſactions, continues this author, Theſeus, for the firſt time, preſented himſelf before Ægeus, bringing with him the ſword which was to be the proof of his deſcent. Medea, from whom nothing was concealed, endeavoured to perſuade Ægeus to poiſon this young prince at a banquet. The fatal cup was prepared; but Theſeus having made himſelf known, as we have already ſaid, Medea, aſhamed of having failed in this attempt, eſcaped in the ſame chariot which ſhe had made uſe of to avoid the vengeance of Jaſon. This fiction falls of itſelf, when we recollect that Ægeus threw himſelf into the ſea, which bears his name, on ſeeing the veſſel which had carried Theſeus to

the iſle of Crete, in his expedition againſt the Minotaur, return without hoiſting the appointed ſignal. This event which happened while Theſeus was very young, took place long before the time when Jaſon abandoned Medea for the daughter of Creon, and obliged her to take refuge at Athens. Beſides, Theſeus was the companion of the Argonauts. It is ſurpriſing that ſo flagrant a contradiction was not ſufficient to check the inventive fancy of the poets.

After the arrival of Medea at Athens, no further mention is made of her. A few authors, however, ſay that ſhe croſſed the ſea, to procure a reconciliation with Jaſon, that they returned to Colchis, where they reinſtated Æetes on the throne, from which he had been driven by a faction; they add, that Jaſon acquired ſuch glory by his conqueſts in Lower Aſia, that he was honoured there as a divinity, and that after his death, Medus, his ſon, built the city of Medea, in honour of his mother, and that it was from him the Medes derived their name.

But all the traditions of the Greeks agree in ſaying, that Jaſon died in Theſſaly.

They aſſure us, that after his ſeparation from Medea, he led a wandering life, and that one day repoſing himſelf on the ſea ſhore, under the ſhade of the ſhip Argo, a beam fell from it, and cruſhed him to death. This laſt account appears moſt credible.

HISTORY

HISTORY OF CASTOR AND POLLUX.

CASTOR and Pollux, for the many illuſtrious actions they performed, were dignified with the appellation of the ſons of Jupiter. Their ſiſters were Helen and Clytemneſtra.

The fable ſays, that Jupiter having metamorphoſed himſelf into a ſwan, Venus aſſumed the form of an eagle and purſued him: he took refuge with Leda, and ſome time after it was pretended, that Caſtor and Clytemneſtra, Pollux and Helen, had proceeded from two eggs. Pollux and Helen were regarded as the deſcendants of Jupiter, Caſtor and Clytemneſtra were ſuppoſed the children of Tyndarus. To explain this fable we muſt remark, that in thoſe times palaces contained chambers of an oval form, nearly reſembling an egg; this, perhaps, was ſufficient to occaſion the fable we have juſt related.

Theſe princes and princeſſes were born on the banks of the river Eurotas, in Laconia, near Sparta. On this river were always ſeen a number of ſwans, which gave the poets an idea of introducing that bird into their fable. The beauty of Leda, her fair complexion, and fine turned neck, cauſed her to be compared to a ſwan, and theſe circumſtances, with the embelliſhments of the poets, produced the fable of Jupiter and Leda. However

ever this may be, Caſtor and Pollux were for their heroic valour looked upon as ſons of Jupiter, and went by the name of Dioſcures, a name under which they afterwards received divine honours. It was in the expedition to Colchis, that theſe two heroes moſt diſtinguiſhed themſelves. During a tempeſt, in which the Argo had nearly periſhed, they, with Orpheus, made a vow to initiate themſelves into the myſteries of Samothracia. The divinities of this country were called Cabiris, and paſſed for the ſons of the Egyptian Vulcan, adored in Egypt as the moſt powerful and chief of the gods.

Nothing was more celebrated, or more ſacred, than theſe myſteries of Samothracia. Particularly they were ſuppoſed to have the power of rendering the gods propitious in long voyages.

Pollux, while going on this expedition, killed the famous Amycus, who challenged the whole world to fight with the Ceſtus. This victory, and that which he obtained at the Olympic Games, when celebrated at Elis, by the deſire of Hercules, cauſed him to be regarded as the patron of wreſtlers. At theſe ſame games, Caſtor, his brother, diſtinguiſhed himſelf in the race, and in the art of breaking horſes.

After the voyage to Colchis theſe two heroes became very formidable by ſea, and cleared the Archipelago of the corſairs which infeſted it.

For

For this ſervice, they were after their death ranked among the gods favourable to mariners. This honour was thought due to them, becauſe, during a ſtorm which endangered the ſhip Argo, fires were ſeen to play round the heads of the Tyndarides, and the inſtant after the ſtorm ceaſed. From that time, thoſe fires which frequently appear on the ſurface of the ocean were called the fires of Caſtor and Pollux. When two were ſeen at the ſame time, it announced the return of calm, when only one, it was the preſage of a dreadful ſtorm. This ſpecies of fire is frequently ſeen by ſailors, and is a ſpecies of *ignis fatuus*.

In revenge for an inſult offered to their ſiſter, theſe two heroes took the city of Aphidnæ, but contented themſelves with puniſhing thoſe who had committed the offence. The Athenians, charmed with this moderation, inſtituted feſtivals to their honour under the name of Anactœ, which is derived from a greek word ſignifying *king*. Not long after they gave occaſion to call their prudence and moderation in queſtion. Being invited as relations to the nuptials of Idas and Lynceus, they carried off Phœbe and Hilara, daughters of Leucippus. Idas, and Lynceus, the intended huſbands of theſe two ladies, purſued the raviſhers. Lynceus was firſt killed by Caſtor, who in his turn fell by the hands of Idas. Pollux arrived too late to ſave his brother, but he revenged his death

with that of Idas. Pollux, ſays the fable, in his quality of ſon to Jupiter, was immortal, but he begged his father either to ſuffer him to die, or permit him to ſhare his immortality with his brother Caſtor. Jupiter granted his requeſt. They ſucceeded each other alternately upon earth, and in the manſions of the dead. This fable is founded upon the circumſtance of their being after death repreſented by the ſign called the twins; and as one of the ſtars which compoſe that ſign appears above the horizon whilſt the other remains concealed, the poets invented this pretended diviſion of immortality. Hiſtory informs us that they were both buried near Scyades, a town of Laconia, and according to a cuſtom abſurd enough, but common at that time, their temple was erected by the ſide of their tomb.

They were firſt honoured as heroes; but the Greeks afterwards admitted them to the rank of their ſuperior divinities, and the Romans, who conſtantly imitated the Greeks, honoured them in the ſame character. They were thought frequently to appear to men, and were generally repreſented on horſeback, under the figure of two young men, wearing a cap with a ſtar upon the top of it. This manner of repreſenting them proves, that the equeſtrian art was known before the Trojan war.

HISTORY

HISTORY OF ORPHEUS.

SOME learned men, from a paſſage which we meet with in Cicero, have called the exiſtence of Orpheus in queſtion; but this opinion cannot diſcredit that of all antiquity, and of the graveſt hiſtorians. In every account of the Argonautic expedition, which has been tranſmitted to us, we find him conſtantly mentioned. Some indeed reckon five of the name of Orpheus, and relate the particular adventures of each, from whence they conclude that it has been the ſame with this celebrated perſonage as with Hercules, and that the actions of ſeveral have been united to form the hiſtory of one man. Orpheus was ſon of Œagrus king of Thrace, and the Muſe Calliope. The brilliancy of his talents cauſed him to be regarded as the offspring of Apollo. Muſeus was his ſon. The application of Orpheus to matters of religion, and his different voyages to acquire that ſpecies of knowledge, obtained for him the title of high prieſt, as well as king. He was regarded as the miniſter and interpreter of the will of the Gods.

Before his time the flute was almoſt the only inſtrument in uſe; he invented the harp, which it was pretended he had received from Apollo and Mercury; to him the lyre was indebted for two additional ſtrings. Orpheus had many who imi-

tated him, but none who ever excelled him; the invention of hexameter verſe is aſcribed to him; he was at once great in the different characters of theologian, philoſopher, and muſician. He deſcribed the origin of the world, by ſaying that from a large egg proceeded love, and that love was the principle of all beings. This definition, given by one of the greateſt men of antiquity, proves how unable is genius itſelf, when left to its own ſtrength and concluſions, to attain the elevated idea of one only God, all powerful, and creator of all things. Œagrus, his father, gave him his firſt notions of religion, by inſtructing him in the myſteries of Bacchus, as they were at that time practiſed in Thrace. He afterwards placed himſelf under the tuition of the Dactyli Idæi, but it was particularly during his reſidence in Egypt, that he became acquainted with the myſteries of Bacchus, or Oſiris, and of Iſis or Ceres. Concerning initiations, funeral ceremonies, and other points of religious worſhip, he acquired a knowledge much ſuperior to that which he poſſeſſed before. It was from this country he brought the ſtory of the infernal regions, the orgies, and other ceremonies afterwards adopted by the Greeks. After him Muſeus his ſon, Melampus, and ſeveral others made the ſame voyage.

Orpheus at his return into Greece made himſelf of great conſideration, by perſuading the natives that he knew

knew the means of expiating crimes, purifying the guilty, healing unknown diſeaſes, and appeaſing the anger of the gods. From the funeral ceremonies of the Egyptians he borrowed the materials for his deſcription of the infernal regions. This was the moſt powerful check upon vice which that great man thought it poſſible to impoſe. Among the Æginetes he inſtituted the myſteries of Hecate; and thoſe of Ceres he eſtabliſhed at Sparta. In the religion of the Greeks he made ſuch conſiderable alterations for the better, that he muſt be regarded as the firſt and greateſt of their reformers. He much improved, likewiſe, their manner of living; in ſhort, his talents and the eminent ſervice which he rendered mankind have juſtly procured him a place among the moſt celebrated men of antiquity. Having had the misfortune to loſe his wife Eurydice whom he tenderly loved, he went to a place in Theſprotia called Aornos. Here an ancient Oracle gave anſwers, and pretended to have the power of raiſing up the ſpirits of the dead; and indeed Orpheus for a moment thought he ſaw and had found his dear Eurydice; but the illuſion laſted only a moment; ſhe vaniſhed from his ſight; he vainly turned himſelf on every ſide in ſearch of her: deſpair and anguiſh now took poſſeſſion of his ſoul, and the friendly hand of death ſoon once more united him to his beloved ſpouſe. Other authors relate his death differently: they ſay, that

the Thracian women, enraged to ſee themſelves abandoned by their huſbands, who were following Orpheus, lay in wait for him and tore him to pieces. Plutarch aſſures us of this fact, and adds that the men revenged his death by their treatment of their wives. Some authors agreeing with Plutarch as to the manner of his death, pretend that he was maſſacred in Macedonia; and it is certain that his tomb was to be ſeen near the city of Dion. It conſiſted of one ſimple pillar bearing a marble urn.

The voyage of Orpheus into Theſprotia gave riſe to the fable of his deſcent into the infernal regions. Orpheus, ſays Virgil, by the harmony of his voice, ſuſpended the torments of the damned. Pluto himſelf could not reſiſt, but reſtored to him Eurydice, on condition that he ſhould not look behind him. His anxious tenderneſs could not be reſtrained, he looked and loſt once more his deareſt treaſure.

In the time of Orpheus, magic and the conjuration of the dead were much practiſed; this undoubtedly gave riſe to the fable of Orpheus having again found Eurydice. Some authors explain it differently. They ſay, that ſhe was bitten by a ſerpent and that Orpheus cured her; but being ſhortly after attacked by another diſorder, which proved fatal, that this gave occaſion

to

to the ſtory of a ſecond deſcent into the infernal regions.

The poetical productions of Orpheus were few in number and very ſhort. The Lycomides (an Athenian family) knew them by heart, and uſed to ſing them in celebrating their myſteries. Theſe hymns had not the elegance of Homer's verſes, yet they were adopted by religion; an honour not conferred upon the poems of the author of the Iliad.

None of the works of Orpheus are now remaining; the Argonautics and Orphics are by Onamacritus, contemporary with Piſiſtratus, or ſome other author unknown. The fable which deſcribes Orpheus as followed by wild beaſts and even rocks, is an allegory to deſcribe his exquiſite ſkill in the ſcience of muſic; it likewiſe is meant to expreſs that he employed his talents in civilizing the rude unpoliſhed manners of his time.

Orpheus was contemporary with the Argonauts. The charm and illuſions attached to his memory occaſioned it to be ſaid, and even induced a perſuaſion, that the nightingales in the vicinity of his tomb ſurpaſſed all others in the ſtrength and melody of their voices. None could walk under the ſhade of the ſacred wood which ſurrounded his urn, without experiencing a religious veneration, and the imagination, drawn by a

pleaſing, tender melancholy, thought at every noiſe it heard the ſighs of Orpheus, and ſaw the wandering ſhade of poor Eurydice.

CALYDONIAN HUNT, MELEAGER, ATALANTA.

THE hiſtory of this hunt is found in Homer; we ſhall firſt give his account, which is entirely devoid of fiction, except the intervention of the goddeſs Diana; and afterwards we ſhall notice the additions made to it by other poets. The Curetes and the warlike Ætolians carried on a cruel war under the walls of Calydon. The Ætolians defended the city, which the Curetes attacked with all their forces. This war had been excited by Diana, to revenge herſelf upon Œneus, who had forgotten her in his ſacrifices. Enraged to ſee her altars neglected, ſhe ſent a monſtrous boar, which ſpread devaſtation through the cultivated lands, tore up trees, and deſolated the whole country. The brave Meleager, ſon of Œneus, aſſembled a troop of hunters, to go in queſt of this terrible animal, which had already filled Ætolia with mourning. The boar was killed by Meleager, but Diana's wrath was not yet appeaſed. Irritated by this goddeſs, the Ætolians and Curetes diſputed the honour of poſſeſſing the ſkin

ſkin of this monſter, and nothing but a war could terminate their difference. The brave Meleager at the head of the Ætolians was not daunted by the ſuperior force of the Curetes; when he ſallied forth nothing could protect them from his fury.

It was in one of theſe bloody combats that he ſlew the two brothers of his mother Althæa. Diſconſolate for her loſs, ſhe yields to the indignation which kindles in her boſom, and with horrid imprecations calls on Proſerpine and Pluto to revenge her by the death of her ſon. Now fierce and cruel Diſcord rode triumphant through the ſurrounding air; ſhe hears Althæa's cries, and pleaſed, ſhe echoes back the welcome ſound. The fiery Meleager heard too, and his proud heart, ſwollen with rage and diſdain, reſolved to abandon the Ætolians to the hoſtile attack. Retired with his wife Cleopatra, he refuſes even to hear the iſſue of the battles fought. His abſence gives freſh courage to the Curetes, they redouble their attacks, and the Ætolians are nearly vanquiſhed.

The moſt ancient ſages, and the moſt venerable prieſts, are then deputed to Meleager to requeſt his aid in the preſervation of Calydon. Œneus, alarmed at the danger which threatens his city and his ſubjects, caſts himſelf at the feet of his ſon. The brothers of Meleager join their ſupplications, and even his mother, touched with repentance, unites her tears; but all in vain; he

he remains inflexible. In the mean while the Curetes, already maſters of the city walls, preſent themſelves before the avenues of the palace; already are their hands armed with torches to conſume it; it was then the beautiful Cleopatra on her knees beſought him to protect her from the impending danger.

Unable to reſiſt ſo many tears and ſupplications, he once more takes his arms; fury ſparkles in his eyes, he darts into the thickeſt of the fight and bears down all before him; death and deſtruction mark every ſtep. The vanquiſhed foe now only thinks of flight, and Calydon is ſaved by his victorious arm.

In this account of Homer, as we have obſerved, nothing is fabulous but the intervention of Diana; the other facts are recorded in hiſtory. That poet gives the names of the principal hunters, among whom we diſtinguiſh Theſeus, and the beautiful Atalanta, ſo famous for her ſwiftneſs in the chace. It was at her feet Meleager laid the ſkin of the Calydonian boar, the fatal cauſe of the death of his uncles, Plexippus and Toxeus.

Ovid, and the poets who ſucceeded Homer, have made many additions to this account. It was they who invented the ſtory of the fatal brand to which the days of Meleager were attached. They ſay that at the moment of his birth, the Fates put into the fire a brand, and predicted that this prince

prince ſhould expire as ſoon as that brand was conſumed; they then began to ſpin the thread of his life, and the brand was already in flames when they left the apartment of Althæa. No ſooner were they gone, than that princeſs flew towards the fire, ſeized the brand, and carefully preſerved it to prolong the days of her ſon; but when Meleager had ſlain his two uncles, who diſputed him the ſkin of the Calydonian boar, Althæa, going to return thanks to the gods for the ſucceſs of her ſon, met the dead bodies of her two brothers; impelled by a blind fury, and forgetful of maternal tenderneſs, ſhe committed to the flames the fatal brand, and Meleager periſhed in a few moments, as though conſumed by fire.

The cruel Althæa, when her rage had ſubſided, unable to ſupport ſo afflicting a ſight, terminated her exiſtence, and the two ſiſters of Meleager died of grief. It was pretended they were changed into birds called Meleagrides. Œneus, after the death of Althæa, married Perhibæa, by whom he had Diomedes. Pauſanias relates, that one of the tuſks of this boar was to be ſeen at Rome. It was of a moſt enormous ſize. Auguſtus had it brought from the town of Tegea, as well as the ſtatue of Minerva, to puniſh the Arcadians for having taken part againſt him in his war with Antony. Cleopatra, wife of Meleager, was daughter to Idæus, brother of Lynceus and Marpeſſa.

peſſa. Polydora, daughter of Meleager and Cleopatra, married Proteſilaus, who was the firſt that landed on the Trojan ſhore, though the oracle had predicted death to him who ſhould firſt touch that fatal bank. Polydora, unable to ſurvive the loſs of her huſband, died ſoon after.

We ſhall here likewiſe inſert the fable of Atalanta, as told by Ovid.

She had conſecrated herſelf to Diana, but from her extraordinary beauty became the object of univerſal purſuit. Wiſhing to deliver herſelf from ſo many importunities, ſhe promiſed to eſpouſe him who ſhould outſtrip her in the race; but on condition that her ſuitors ſhould be without arms, whereas ſhe ſhould be armed with a javelin, and have the liberty of piercing thoſe to the heart who ſhould be vanquiſhed. The conditions were accepted. Already had ſeveral paid the forfeit of their lives, when Hippomenes preſented himſelf. Venus, whom he invoked, proved favourable to his prayers; ſhe gave him three apples from the garden of the Heſperides. Thus provided, Hippomenes repaired to the courſe. The conditions imported that the candidate ſhould ſtart firſt. By the advice of Venus, when nearly overtaken, he dropped one of his apples, which Atalanta, relying on her ſwiftneſs, ſtopped to pick up; he then let fall another, and afterwards a third, which ſhe likewiſe ſtaid to collect, but unable to repair

the time loſt, Hippomenes firſt reached the goal, and eſpouſed her. Having afterwards profaned the temple of Cybele, or a wood conſecrated to that goddeſs, Hippomenes was transformed into a lion, and Atalanta into a lioneſs.

The little occaſion we ſhall have hereafter to ſpeak of the city of Calydon, induces us to place here the hiſtory of Choræſus.

This Choræſus, who was high prieſt to Bacchus, conceived a moſt violent affection for Callirrhoe, a princeſs of the royal blood. In vain did he try every art to pleaſe her, ſhe was inſenſible to all his efforts. Deſpairing of ſucceſs, he invoked the aid of Bacchus, who inſpired the Calydonians with ſuch a furious intoxication that they ſlaughtered each other. The oracle being applied to, returned for anſwer, that this calamity could not be removed but by ſacrificing Callirrhoe, or him who ſhould devote himſelf to ſave her. Already the altar awaited its victim, and the people of Calydon with loud voices demanded the horrible ſacrifice from which they hoped for ſafety. Choræſus holding the ſacred knife advanced, the unhappy maid is brought bound to his feet, her tender limbs confined with galling bands, her boſom expoſed to the fatal blow. Choræſus caſts on her a parting look; his faultering hand ſuſpends the uplifted blow; tumultuous murmurs riſe; he ſheathes his weapon in its owner's breaſt. Callirrhoe

rhoe convinced by this act of the heroic and generous tenderneſs of Choræſus, could not ſurvive him; ſhe terminated her exiſtence near the fountain of Calydon, which from that time was called by her name.

OF THE TWO THEBAN WARS.

To conclude the hiſtory of the heroic times, it remains for us to ſpeak of the two Theban wars. Æſchylus, Sophocles and Euripides have made them the ſubject of ſeveral tragedies; and Statius has celebrated them in an epic poem.

The finiſhed performances of theſe illuſtrious poets are too famous and too well known not to merit the attention of our readers. Extracts would but disfigure them, and beſides are never ſatisfactory. We ſhall confine ourſelves then to an abridgment of this hiſtory, and have no doubt but we ſhall more oblige our readers, by giving the account of them which we find in the travels of the young Anacharſis, than by any thing which we could write upon that ſubject.

"The diſpleaſure of the gods had long hung heavy over the kingdom of Thebes. Cadmus driven from the throne which he himſelf had erected; Polydorus torn limb from limb by the Bacchantes; Labdacus carried off by a premature death, leaving a ſon

a ſon, an infant in the cradle, ſurrounded with enemies; ſuch had been the fate of the royal family ſince its original foundation, when Laius, ſon and ſucceſſor to Labdacus, having twice loſt and recovered the crown, eſpouſed Epicaſta, or Jocaſta, daughter of Menœceus. For theſe nuptials were reſerved the moſt dreadful calamities. The ſon that ſhould ſpring from this marriage, it had been foretold by the oracle, ſhould be the murderer of his father, and the huſband of his mother. The child was born, and by his parents expoſed to become the prey of wild beaſts. His cries, or chance, led to a diſcovery of him, and he was preſented to the queen of Corinth, who adopted him as her ſon, and brought him up under the name of Œdipus. When arrived at years of maturity, being informed of the dangers which he had eſcaped, he conſulted the gods, and their miniſters having by their anſwers confirmed what the oracle had predicted before his birth, he was precipitated into the misfortunes he wiſhed to avoid. Determined no more to return to Corinth, which he regarded as his native country, he took the road to Phocis, and meeting in a narrow way an old man, who haughtily required him not to obſtruct the paſſage, and even offered to remove him by violence, Œdipus fell upon him, and ſlew him. This was his father Laius.

"After this fatal accident, the kingdom of Thebes and

and the hand of Jocaſta were promiſed to him who ſhould deliver Thebes from the miſeries with which it was afflicted. Sphynx, natural daughter of Laius, having united herſelf with ſome banditti, laid waſte the country; detained travellers by artful queſtions, and bewildering them in the intricacies of mount Phineus, betrayed them into the hands of her treacherous aſſociates. Œdipus diſcovered her retreats, diſperſed the accomplices of her crimes, and in reaping the fruit of his victory fulfilled the oracle in its whole extent.

"Inceſt reigned triumphant upon the earth, but heaven haſted to check its progreſs. An unwelcome diſcovery came to confound this guilty pair. Jocaſta terminated her misfortunes by a violent death; and Œdipus (ſome authors ſay) tore out his eyes, and died in Attica, where Theſeus had offered him an aſylum. But according to other accounts, he was condemned to ſupport the light, to ſee the theatre of his crimes; and life, to tranſmit it to children more criminal and more unhappy than himſelf. Theſe were Eteocles, Polynices, Antigone and Iſmena, all of whom he had by Eurigania his ſecond wife. The two princes were no ſooner of an age to govern, than they confined Œdipus in a remote part of his palace, and agreed to hold by turns the reins of government, during a year. Eteocles firſt mounted this throne, ever tottering on the brink of ruin, and refuſed to reſign it at the appointed

appointed time. Polynices applied to Adraſtus, king of Argos, to procure redreſs, who gave him his daughter in marriage, and promiſed him powerful aſſiſtance.

" Such was the occaſion of the firſt expedition in which the Greeks diſplayed ſome knowledge of the military art. Before this time we have ſeen troops without order over-run a neighbouring country, and retire after having committed ſome temporary ravages and cruelties. In the war of Thebes, we ſee projects concerted with prudence, and purſued with firmneſs; people of different nations aſſembled in the ſame camp, and ſubject to the ſame authority, diſplaying a courage equal to the rigour of the ſeaſons, the delays of a ſiege, and the dangers of daily combats. Adraſtus divided the command of the army with Polynices, whom he wiſhed to eſtabliſh on the Theban throne; the brave Tydeus, ſon of Œneus, king of Ætolia; the fiery Capaneus; Amphiaraus the augur; Hippomedon and Parthenopæus. After theſe warriors, all illuſtrious for their birth and valour, appeared a ſucceſſion leſs diſtinguiſhed for their merit and dignities; the principal inhabitants of Arcadia and Argolis.

" The army being put in motion, entered the foreſt of Nemea, where its generals inſtituted games, which are ſtill celebrated with the greateſt ſolemnity.

" After paſſing the iſthmus of Corinth, it proceeded

ceeded into Bœotia, and compelled the troops of Eteocles to confine themſelves within the walls of Thebes. The Greeks were as yet unacquainted with the art of taking a place defended by a ſtrong garriſon. All the efforts of the beſiegers were directed towards the gates, and all the hopes of the beſieged conſiſted in frequent ſallies. The actions theſe occaſioned had already coſt many lives on both ſides; already had the brave Capaneus been precipitated from the top of a ladder which he had applied to the wall, when Eteocles and Polynices agreed themſelves to determine their diſpute. The day was fixed, the place appointed; the people in tears, the armies in ſilence awaited the event, when the two princes ruſhing furiouſly together, pierced each other with repeated wounds, and even death, could not appeaſe their mutual rancour. Their bodies were placed upon the ſame funeral pile, and with a view of expreſſing by a frightful imagine the ſentiments which had animated them during life, it was pretended that the flame, penetrated with their hatred, had divided, that their aſhes might not be confounded. Creon, brother of Jocaſta, was charged, during the minority of Laodamas, ſon of Eteocles, with the continuance of a war which became every day more fatal to the beſiegers, and which was at laſt terminated by a vigorous ſally on the part of the Thebans. The combat was bloody; Tydeus and

the

the greater part of the Argian generals were ſlain.

" Adraſtus, conſtrained to raiſe the ſiege, could not beſtow the rights of burial upon thoſe left dead in the field of battle. Theſeus was obliged to interpoſe his authority, and compel Creon to ſubmit to the rights of nations, which then began to be obſerved. The victory of the Thebans only ſuſpended for a ſhort time their deſtruction. The Argian chiefs had left ſons worthy to revenge them. When arrived at a proper age, theſe young princes, in whoſe number were Diomedes, ſon of Tydeus, and Sthenelus, ſon of Capaneus, at the head of a formidable army entered the territory of their enemy. A battle was ſoon fought, and the Thebans being defeated, abandoned their city, which was delivered up to pillage. Therſander, ſon and ſucceſſor of Polynices, was killed ſome years after on his way to the ſiege of Troy. After his death Thebes was governed by two princes more of the ſame family, but the ſecond being ſuddenly ſeized with madneſs, the Thebans, perſuaded that the Furies would haunt the blood of Œdipus as long as a drop of it remained upon the earth, placed another family on the throne. Three generations after they adopted the republican form of government, which they ſtill retain."

OF THE TROJAN WAR.

THE extract we have juſt given of the two Theban wars is ſufficient, no doubt, to ſhow the neceſſity of recurring to thoſe maſterly performances which the ancients have left us upon that intereſting ſubject. We think it adviſable to adopt the ſame plan, in ſpeaking of the moſt celebrated event in the Grecian hiſtory. When we mention Troy, the names of Homer and Virgil naturally occur to every mind. To preſume to make extracts from them, would be to militate againſt every principle of taſte. We ſhall content ourſelves therefore with tranſcribing what the author of the travels of Anacharſis preſents us with upon this ſubject.

" The repoſe which Greece enjoyed after the ſecond Theban war, could not be of long duration. The chiefs of that expedition returned covered with glory; the ſoldiers loaded with booty; both appeared with that pride and importance which ever accompany victory; and relating to their children and friends who gathered round them, the hiſtory of their labours and exploits, made a powerful impreſſion upon the imagination, and kindled in every breaſt an ardent thirſt for war. An event which quickly followed, diſcovered the effects which this had produced.

" On

" On the coaſt of Aſia, oppoſite to Greece, reigned Priam, king of Troy, a peaceful prince, deſcended from a long line of kings, having himſelf a numerous race, almoſt entirely compoſed of youthful heroes. His kingdom, by its opulence, the bravery of his ſubjects, and the alliances which he had formed with the Aſſyrian monarchs, was equally as famous in that part of Aſia as the kingdom of Mycenæ was in Greece.

" The houſe of Argos, eſtabliſhed in this latter city, acknowledged for its chief Agamemnon, ſon of Atreus. He had annexed to his dominions thoſe of Corinth, Sicyon, and ſeveral neighbouring cities. His power, increaſed by that of his brother Menelaus, who had juſt eſpouſed Helen, heireſs to the kingdom of Sparta, gave him great influence in that part of Greece called, from his grandfather Pelops, Peloponneſus. Tantalus, his great grandfather, reigned firſt over Lydia, and had, in violation of the moſt ſacred rights, retained in chains a Trojan prince, named Ganymede. Further, Hercules, deſcended from the kings of Argos, had more recently put to death Laomedon and carried off his daughter Heſione.

The remembrance of theſe unrevenged injuries maintained an hereditary and implacable hatred between the houſes of Priam and Agamemnon, which every day became more inveterate from a rivalry of power, the moſt terrible and ſanguinary

of all paſſions. Paris, ſon of Priam, was the man for whom it was reſerved to blow into a flame theſe embers of reſentment. Paris came into Greece, and repaired to the court of Menelaus, where the beauty of Helen attracted every eye. To the advantages of perſon, the Trojan prince united the deſire of pleaſing, and Helen abandoned all to follow him. In vain did the Atrides endeavour by gentle means to obtain a ſatisfaction equal to the offence; Priam conſidered his ſon only as the avenger of thoſe wrongs which his houſe and all Aſia had experienced from the Greeks, and rejected every propoſal for an accommodation. At this extraordinary news, tumultuous ſanguinary cries and rumours, which announced approaching war and ſlaughter, burſt forth and ſpread on every ſide. The Grecian nations ſeem like the foreſt agitated by a tempeſt. Kings, whoſe power was confined within a ſingle city, and monarchs, whoſe empire extended over many nations, all equally inſpired with the ſpirit of heroiſm repair to Mycenæ.

"They ſwear to acknowledge Agamemnon chief of the expedition, to avenge Menelaus, and to raze Ilium to the ground. If ſome at firſt refuſed to join in this confederacy, they are ſoon perſuaded by the powerful eloquence of the venerable Neſtor, king of Pylos; by the artful language of Ulyſſes, king of Ithaca; by the examples of Ajax,

of

of Salamis; Idomeneus, of Crete; Achilles, ſon of Peleus, who reigned over part of Theſſaly; and a crowd of youthful warriors, already intoxicated with their hopes of ſucceſs. After long preparations, the army, conſiſting of about one hundred thouſand men, aſſembled at the port of Aulis, and embarked on board a fleet of near twelve hundred veſſels for the Trojan ſhore.

"The town of Troy, defended by towers and ramparts, was likewiſe protected by a numerous army, under the command of Hector, ſon of Priam; with him were many allied princes, whoſe troops were joined to thoſe of Troy. Being aſſembled on the ſhore, they preſent a formidable front to the Grecian army, which having repulſed them, ſhuts itſelf up in a camp, with the greateſt part of its veſſels. Again the hoſtile armies try their ſtrength, and the doubtful ſucceſs of many battles proves that the ſiege will be protracted to a diſtant period. With ſlight built veſſels, and very little knowledge of the art of navigition, the Greeks had not been able to eſtabliſh a regular communication between Greece and Aſia, and proviſions began to fail. Part of the fleet was ſent to ravage, or ſow grain, in the iſles, and neighbouring coaſts, whilſt parties diſperſed themſelves over the country, and carried off the flocks and harveſts. Another motive rendered theſe detachments indiſpenſibly neceſſary. The town was not inveſted, and

s the troops of Priam ſecured it from being taken by ſurprize, it was reſolved to attack the allies of that prince, either for the advantage of their ſpoils, or to deprive Priam of their aſſiſtance. Achilles carried every where fire and ſword; having like a raging torrent ſwept all away before him, he returned loaded with immenſe booty, which he diſtributed among the army, and with numberleſs ſlaves, which were divided among the generals.

" Troy was ſituated at the foot of mount Ida, at ſome diſtance from the ſea; the tents and veſſels of the Greeks occupied the ſhore; the ſpace between was the theatre of their courage and ferocity. The Greeks and Trojans, armed with pikes, clubs, ſwords, and javelins, defended by helmets, breaſt-plates, cuiſhes and ſhields, with thick embattled ranks, and headed by their generals, advanced to meet each other; the former with loud ſhouts, the latter with a ſilence ſtill more frightful. Immediately the chiefs, becoming ſoldiers, more anxious to give great examples than ſage advice, precipitate themſelves into the greateſt dangers, and almoſt always leave to chance the care of a ſucceſs they neither know how to prepare, nor to improve; the troops confuſedly beat and cruſh each other, like the waves driven and repelled by the wind in the Eubæan ſtraits. Night parts the combatants; the city, or the entrenchments, receive the vanquiſhed; the victory coſts much blood without any deciſive advantage.

advantage. Next day the pile conſumes the ſlain, and tears and funeral games honour their memory. The truce expires, and the conflict is renewed. Often in the heat of an engagement a warrior, with a loud voice, defies to ſingle combat any who dare oppoſe him. The troops in ſilence ſee them, now launch their arrows, or the maſſy fragment of a broken rock, now hand to hand engage, and try by mutual inſults more to provoke each other's rage. Victory did not ſatiate their fury; if they could not disfigure the body of their fallen enemy, and deprive it of the rights of burial, they ſtrove at leaſt to ſpoil it of its arms; but in an inſtant the troops on both ſides advance either to raviſh from him his prey, or to ſecure it to him, and the action becomes general. This likewiſe happens when one party has too much to fear for the life of its champion, or when he himſelf endeavours to preſerve it by flight. Circumſtances could juſtify this laſt conduct; he who fled without fighting was branded with eternal infamy and diſgrace, becauſe at all times we muſt know how to face death to be deſerving of life; but the man who having experienced the ſuperiority of his adverſary endeavoured to ſave himſelf, was treated with indulgence. The valour of theſe times conſiſting leſs in courage of mind than in a reliance on their own ſtrength; it was no ſhame to retreat, when compelled by neceſſity; but it was a glory to reach the flying foe, and

and to the ſtrength which prepares victory, to unite the ſpeed which ſecures it.

"Aſſociations of arms and ſentiments between two warriors, were never ſo common as during the Trojan war. Achilles and Patroclus, Ajax and Teucer, Diomedes and Sthenelus, Idomeneus and Merion, and many other heroes worthy to follow their example frequently fought ſide by ſide, and throwing themſelves into the thickeſt of the battle, divided equally the dangers and the glory; at other times, mounted on the ſame chariot, one guided the ſteeds, whilſt the other ſhielded off that death which he dealt round amongſt the enemy. The loſs of a warrior required a ſpeedy ſatisfaction on the part of his companion in arms; blood demanded blood. This idea, ſtrongly imprinted on the mind, enabled both the Greeks and Trojans to ſupport the numerous calamities which they had to encounter. Many times were the former nearly maſters of the city, as often did the latter force the camp of the Greeks, though palliſadoes, ditches, and walls defended it. The armies now begin to appear diminiſhed, and the warriors to diſappear. Hector, Sarpedon, Ajax, and even Achilles himſelf lay numbered with the dead. At ſight of this reverſe, the Trojans ſigh for the reſtitution of Helen, and the Greeks after their native ſoil; but both are reſtrained by ſhame, and that unhappy facility with which men accuſtom themſelves to all but

happineſs

happineſs and repoſe. The whole world had fixed its eyes on the plains of Troy, on that ſpot where glory loudly called thoſe princes who had not from the beginning engaged in the expedition. Impatient to ſignalize themſelves on this new theatre of action open to all nations, they came ſucceſſively to join their forces to thoſe of their allies, and often periſhed in the firſt engagement.

"At laſt, after ten years' reſiſtance and labour, after loſing the flower of their youth, and their choiceſt heroes, the city fell under the efforts of the Greeks; a fall ſo great, that it ſtill ſerves for the principal epoch in the annals of nations. Its walls, habitations, and temples, levelled with the ground; Priam expiring at the foot of his altars; his ſons maſſacred around him; Hecuba, his wife, Caſſandra, his daughter, and many other princeſſes loaded with chains, and dragged like ſlaves through the blood which ran in torrents down the ſtreets, amidſt a whole people, conſumed in the devouring flames, or deſtroyed by the avenging ſword: ſuch was the cataſtrophe of this diſmal tragedy. The Greeks ſatiated their vengeance; but this cruel ſatisfaction was the meaſure of their proſperity, and the beginning of their misfortunes.

"Their return was diſtinguiſhed by the moſt cruel diſaſters. Mneſtheus, king of Athens, ended his days in the iſland of Melos; Ajax, king of the Locrians, periſhed with his whole fleet; Ulyſſes, more unfortunate

tunate, was frequently in danger of the ſame fate, during ten years that he traverſed the main: others ſtill more worthy to be pitied, were received by their families like ſtrangers inveſted with titles which, through long abſence, had been forgotten, and which an unexpected return now rendered odious. Inſtead of the tranſports their preſence ought to have excited, they heard nothing around them but the horrid cries of ambition, adultery, and the moſt ſordid intereſt: betrayed by their relations and friends, the major part, under the conduct of Idomeneus, Philoctetes, Diomedès, and Teucer, went into unknown countries in ſearch of more faithful connections. The houſe of Argos involved itſelf in the blackeſt crimes, and tore its entrails with its own hands. Agamemnon found his bed and throne polluted by a baſe uſurper, and died murdered by his wife Clytemneſtra, who ſome time after fell by the hand of her own ſon Oreſtes. Theſe horrors, at that time ſpread over all Greece, and ſtill repreſented on the Athenian ſtage, ſhould be a warning to both monarchs and people, and teach them to dread even victory itſelf. That of the Greeks was as fatal to themſelves as to the Trojans; weakened by their exertions and their ſucceſſes, they could no longer reſiſt their inteſtine diviſions, and accuſtomed themſelves to that deſtructive idea, that war is as neceſſary to ſtates as peace. In a few generations, the greater part of

theſe

theſe ſovereign houſes, which had deſtroyed that of Priam, fell, and were buried in oblivion, and within eighty years after the demolition of Troy, part of the Peloponneſus paſſed into the hands of the Heraclides, or deſcendants of Hercules."

The year of the capture of Troy forms a very eſſential epoch for the knowledge of thoſe events which happened in the times called Fabulous. Ancient authors differ much in their manner of fixing it. The illuſtrious Sir Iſaac Newton places it about nine hundred and ſeven years before the Chriſtian era. Eratoſthenes, quoted by Euſebius, and Apollodorus, quoted by Clement of Alexandria, ſay that this city was taken 1181 years before the Chriſtian era, 450 years before the foundation of Rome, and about 400 years before the firſt Olympiad, the laſt year of the reign of Mneſtheus, king of Athens, and at the time when Ehud was judge of Iſrael. This latter is the opinion moſt generally adopted. Any thing that we could add to the extract from the travels of Anacharſis would be uſeleſs, and extend this work beyond its deſtined limits. We have carefully traced the principal events down to that epoch, and we ſhall undoubtedly be excuſed if we abridge our labours, and are even ſilent, when for information we refer our readers to the finiſhed productions of Homer, Virgil, and Fenelon.

OF

OF THE ANTIQUITY OF TEMPLES.

THAT temples are of great antiquity is undoubted, but the preciſe period when they were firſt erected is not known, Idolatry had its riſe in Egypt and Phœnicia a ſhort time after the deluge; conſequently, it is in theſe two countries we muſt ſeek for whatever concerns religious worſhip and the uſe of temples. The ſyſtem of Idolatry was not eſtabliſhed at once, and ceremonies were only introduced by degrees. A rude unciviliſed worſhip was firſt paid to their falſe divinities; altars of ſtone or turf in an open field were the only preparations for their ſacrifices. Places were not encloſed, chapels nor temples built till ſome time after. The Egyptians themſelves appear to have had none in the time of Moſes. The ſilence he obſerves on this ſubject, may be conſidered as a certain proof that they had none. It is reaſonable to believe, that the Tabernacle erected by that legiſlator in the Deſart (which may be conſidered as a portable temple) was the firſt known, and ſerved as a model for all others.

This temple borne by the Iſraelites in ſight of the nations near which they paſſed, might have given them the firſt idea of building one themſelves. The temple of Dagon, god of the Philiſtines, mentioned in Scripture, was probably an imitation

of the tabernacle, and the place which contained it: a proof of this is, that this temple had ſecret places called Adyta, which correſponded to the *ſanctum ſanctorum*. Every thing concurs to prove that the cuſtom of building temples was by the Egyptians propagated among other nations. Lucian ſays, that Aſſyria, Phœnicia, Syria, and other neighbouring nations, received this cuſtom from the Egyptians. From Egypt and Phœnicia it found its way into Greece, and from Greece to Rome. This opinion is founded upon that of Herodotus, and upon the moſt authentick monuments of antiquity. Deucalion firſt built temples in Greece, and Janus at Rome.

The temples of the ancients were divided into different parts, which it is of ſervice to know in order to underſtand the deſcriptions which they give of them. The firſt was the veſtibule or porch, where was the font or veſſel which contained the water employed by the prieſt in purifying or expiating thoſe who wiſhed to enter into the temples.

The ſecond part was the aiſle.

The third was the ſacred place to which the laity were not to be admitted.

Laſtly, the fourth was what they called the back temple, this was not common to all temples; but all had porticoes and ſteps to aſcend to them. The interior of theſe temples was always ornamented. They contained the ſtatues of gods, which were frequently

frequently of gold, ivory, ebony, or ſome precious matter. Statues of illuſtrious men were likewiſe placed there. Here were alſo gildings, paintings, and particularly what were called *ex voto*, ſuch as prows of veſſels when they had eſcaped from ſhipwreck; arms taken from the enemy, trophies, ſhields, tripods, &c. They were depoſited in theſe temples, which on feaſt days were likewiſe ornamented with branches of olive, laurels and ivy. At Rome, when a temple was to be built, the auruſpices or ſoothſayers were appointed to chooſe the ſpot; this was then purified and encompaſſed with ribbons and crowns. The veſtals, attended by young girls and boys, waſhed the alloted ſpace with pure water, the pontiff cleanſed it by a ſolemn ſacrifice, and afterwards laid his hands upon the firſt ſtone of the foundation, which was bound round with a ribbon. After theſe ceremonies, the people took this ſtone, and threw it into the trench dug for the foundation, together with ſome pieces of metal which had never paſſed the crucible. When the building was completed it was conſecrated with the greateſt ceremony.

" Nothing could exceed the veneration in which the ancients held their temples. Arrian ſays, it was forbid to ſpit or make uſe of the handkerchief in them. Sometimes the votaries aſcended to them on their knees. They were an aſylum for debtors and criminals. In time of any publick calamity the women proſtrated themſelves

themſelves in that part called the ſacred place, and ſwept it with their hair. However ſometimes when prayers appeared inſufficient to check the ſcourge, the people became furious, loſt all reſpects for and even profaned the temples.

We ſhall not give a deſcription of the temples of Egypt. After that of Belus the moſt celebrated were that of Jupiter at Thebes or Dioſpolis, that of Andera, that of Proteus at Memphis, and that of Minerva at Sais. The works of the Egyptians were truly magnificent. They admired coloſſal ſtatues, and in their buildings employed only ſtones of an enormous ſize, though it was neceſſary to fetch them from the quarries of Elephantinum, which was a voyage of twenty days from Sais. As an inſtance of this, we may mention the famous chapel of Amaſis built in upper Egypt, which he tranſported to Sais with prodigious pains and labour, to place it in the temple of Minerva.

"What I moſt admire of all the works of Amaſis, (ſays Herodotus) is the temple built of a ſingle ſtone, which two thouſand pilots and ſeamen were three years in tranſplanting from Elephantinum to Sais. This temple, or rather chapel, was twenty-one cubits in front, fourteen deep, and eight high." It ſtill exiſts, and its dimenſions, according to Mr. de Savari in his letters upon Egypt, are conſiderably more extenſive than ſtated by Herodotus. The preſent idea we entertain of the arts and mechanick

powers ſtands confounded before ſuch ſtupendous works, and we ſhould treat them as fables, did not the ſight of thoſe coloſſal ſtatues which have for ſo many ages braved the hand of deſtroying time, atteſt the truth of their exiſtence. This chapel however was not placed in the temple of Minerva. We are aſſured by Herodotus, that the wiſe Amaſis regretted having engaged in ſo toilſome an undertaking, and cauſed it to be left at the gate of the temple, becauſe one of the workmen periſhed before his eyes. A fine leſſon of humanity, but learned too late.

TEMPLE OF BELUS.

THIS, the moſt ancient of pagan temples, was likewiſe the moſt ſingular in its conſtruction.

Beroſus, according to Joſephus, attributes the building of it to Belus; but if this Belus be the ſame as Nimrod, (which is extremely probable,) he appears leſs to have built a temple, than a tower to ſhield himſelf and his people from a ſecond deluge. The manner in which the Almighty put a ſtop to that mad deſign is very well known. This famous edifice, called the Tower of Babel, formed in its baſe a ſquare, each ſide of which containing the length of a ſtadium (a hundred and twenty fathoms)

fathoms) gave a circumference of more than half a mile. The whole work was compoſed of eight towers, built upon each other, and regularly diminiſhed towards the top.

Some authors, deceived by the Latin verſion of Herodotus, pretend that each of theſe towers was a ſtadium in height, which would have made the elevation of the whole a full mile and upwards. But the Greek text makes no mention of this prodigious height; and Strabo, who has likewiſe given a deſcription of this temple, makes it no more than a ſtadium in height, and the ſame on each ſide. This temple, ſo remarkable for its conſtruction and its riches, was conſecrated to the memory of Belus. Egypt poſſeſſed other temples more ancient, but they were erected in honour of divinities. Herodotus, among others, mentions that of Vulcan, built by Menes, who was the firſt that reigned over Egypt, after the time when the Egyptians pretended they had no ſovereigns but the gods.

TEMPLE OF DIANA AT EPHESUS.

THIS temple, one of the ſeven wonders of the world, was ſeveral ages in arriving at its greateſt degree of perfection. Pliny relates, that all Aſia contributed to the building of it during

two hundred and twenty years, and that two centuries more were neceſſary to adorn and embelliſh it.

Pindar, in one of his odes, ſays, that it was built by the Amazons in their expedition againſt the Athenians under Theſeus; but Pauſanias proves that this poet was in an error, and tells us, that long before the period of that event, theſe very Amazons, being firſt defeated by Bacchus, and afterwards by Hercules, took refuge at Epheſus in the temple of Diana; and that they made it their aſylum, when they abandoned the banks of the Thermodon. We ſhall give the deſcription of this celebrated temple as we find it recorded in Pliny. In hopes of ſecuring it from earthquakes, it was built on a marſhy place, but to give firmneſs and ſtability to an edifice ſo conſiderable, and to conſolidate the ground rendered looſe by the ſtagnated water, they employed pulverized charcoal, over which they extended the ſkins of ſheep furniſhed with the wool.

This temple was four hundred and twenty-five feet long, and two hundred broad. One hundred and twenty-ſeven columns, which ſupported the ſuperſtructure, were preſents from as many kings, and were each ſixty feet high. Six and thirty of theſe columns were carved; one in particular by the celebrated Scopas.

Cherſiphron was the firſt architect of this ſurpriſing temple; the ſuperb architraves which he employed

employed were particularly ſubjects of admiration; and to whatever perfection the mechanic arts may have been brought in the preſent day, it is extremely doubtful, whether they could ſucceed in raiſing to ſuch a height maſſes of ſo enormous a weight. Cherſiphron and his ſon could not finiſh this magnificent work; they were ſucceeded by other architects, who followed their plan, and it was not completely finiſhed till after the lapſe of two hundred and twenty years. All the monarchs and nations of Aſia vied with each other in enriching this temple. It was burnt by Eroſtratus, as we have already mentioned under the article of Diana.

TEMPLE OF JUPITER OLYMPUS.

THIS temple, and particularly the ſtatue of Jupiter, the maſter-piece of the immortal Phidias, was built with the ſpoils taken by the Ælians from the Piſans and their allies, when they captured and ſacked the city of Piſa. Libo, a native of the country, was the architect of this temple. It was of the Doric order, and ſurrounded with pillars. The ſtones employed in building it were remarkable for their ſingularity and beauty; they were drawn from the country itſelf. The height of this temple, from the ground

to the roof, was ſixty-eight feet, the length was two hundred and thirty, and the breadth ninety-five. The tiles which covered it were of fine marble.

Antiquity poſſeſſed nothing more ſuperb, or more perfectly finiſhed, than the throne and ſtatue of Jupiter Olympus. Both were compoſed of gold and ivory. The illuſtrious Phidias, the moſt celebrated of ſculptors, either ancient or modern, was the artiſt, and they were conſidered as the fineſt effort of genius. They reached from the pavement to the vault, and ſtruck every beholder with admiration and wonder.

To deſcribe all the riches this temple contained, or all the beauties it poſſeſſed, would be impoſſible.

The pavement was of the moſt beautiful marble, and the interior was adorned with an infinite number of ſtatues.

Kings, people, and the moſt celebrated artiſts, were all equally eager to enrich it with ſome monument of their piety, their magnificence, or their talents.

THE TEMPLE OF APOLLO AT DELPHOS.

THIS temple was not equal to that of Jupiter Olympus in point of beauty and dimenſions, but the incredible number of preſents ſent

to it from all parts rendered it much richer. None of its ornaments however could be compared with the throne and ſtatue of Jupiter Olympus. A cavern whence proceeded exhalations which occaſioned a ſort of intoxication to thoſe who approached it, as we have before mentioned, gave birth to the Oracle of Delphos. They began by covering this cavern with branches of laurel; this was ſucceeded by a chapel, and not long after they built a temple of copper, in imitation, no doubt, of the brazen chamber of Acriſius, in which he confined his daughter Danaë. This temple being ſwallowed up by an earthquake, was replaced by another edifice from the plan and under the direction of Agamedes and Trophonius. This new temple was conſumed by fire, in the firſt year of the fifty-eighth Olympiad, and was followed by another, which was the laſt. This ſubſiſted in the time of Pauſanias, and was conſiderably ſuperior to the preceding, having been built by the Amphictyons, with the gifts and contributions of the people expreſsly appropriated to that purpoſe.

To form an idea of the riches it may be ſuppoſed to have amaſſed, we muſt remark, that by conſulting the Oracle, men hoped to obtain a knowledge of the future, and no anſwer could be procured, unleſs they had firſt made ſome conſiderable preſent to adorn the temple. We may

form ſome eſtimate of the number of theſe offerings, when we reflect on the natural reſtleſſneſs of man, and the earneſt deſire he has to be informed of the lot which awaits him.

Every motive to the conſtruction of the temple of Jupiter Olympus was grand. The edifice was intended to convey an idea of the divine majeſty, and for that purpoſe the ſublimeſt efforts of art were employed. Phidias having in ſome meaſure determined its taſte and character, no works could be placed near his, but what in ſome degree approached them. It is thus that the example of one great man alone is frequently ſufficient to enlighten, and induce the imitation of his age.

In the temple of Delphos every kind of paſſion, of curioſity, of anxiety, was admitted to preſent its offerings; as nothing was refuſed, the number muſt have been enormous; but almoſt all muſt have been marked with that minute and detached ſtamp which is inſeparable from perſonal intereſt and little minds.

PANTHEON OF ROME.

Rome and Italy were not leſs abundant in temples than Greece; many of them remarkable for their magnificence or ſingularity. One of the moſt

moſt beautiful was that of Jupiter in the Capitol; but the moſt ſuperb, and moſt ſubſtantially built was the Pantheon, which ſtill exiſts, and in good preſervation, under the name of the Church of All Saints, to whom it is now conſecrated, as in the time of Paganiſm it was, to All the Gods.

The general opinion is, that it was erected by the deſire and at the expence of Agrippa, ſon in law to Auguſtus. Some authors, however, think it more ancient, and ſay, that Agrippa only had it repaired, and added that portico which ſtill conſtitutes its greateſt ornament. An opening in the middle of the roof, very ingeniouſly contrived, admits light into the interior of the temple. The form of the pantheon is round; the architect appears to have wiſhed to give it the reſemblance of the globe; a form which, for the ſame reaſon, was given to ſeveral ancient temples. The portico, ſtill more ſurpriſing than the temple itſelf, is compoſed of ſixteen pillars of marble, each formed from a ſingle block. They are thirty-ſeven feet high, and five feet in diameter. Eight columns adorn the front of the portico, and as many more ſupport its depth. In every part the Corinthian order is obſerved. In the time of pope Eugenius was found near this edifice part of a head of bronze, repreſenting Agrippa. At the ſame time was found the foot of a horſe and part of a wheel, of the ſame metal. This diſcovery

very renders it probable that formerly this portico ſupported the ſtatue of Agrippa, placed on a chariot with four horſes. The body of the edifice, which ſtill exiſts entire, is built upon ſuch ſolid foundations that it has remained hitherto unſhaken. A manuſcript of a celebrated Roman architect aſſerts, that the foundation extends conſiderably beyond the building, and ſeems to form one ſingle maſs of ſtone. The ſtatues and riches which formerly adorned it are no longer ſeen. The emperor Conſtantius the third took away the plates of gilt bronze which covered the whole roof, and pope Urban the eighth employed the beams of the ſame metal which were formerly there, in making the altar of St. Peter's at Rome, and the large pieces of artillery which belong to the caſtle of St. Angelo. The ſtatues of the gods which occupied the niches have been either ſtolen or concealed under ground.

When the celebrated Michael Angelo had carefully ſtudied every part of the Pantheon, his genius burnt with indignation to ſee this edifice regarded as the greateſt effort of architecture. He ſaid to thoſe who were admiring it, I will raiſe upon four pillars this temple that ſo much excites your aſtoniſhment; and it was then he conceived the plan of the famous Cupola of St. Peter's at Rome. It is ſaid, that this extraordinary man, equally famous as a painter, architect and ſculptor,

ſculptor, made a will, in which he declared that he had only given to the pillars ſtrength ſufficient to ſupport the Cupola, and that if ever they diminiſhed the ſtrength of theſe pillars, they would endanger the building. The Chevalier Bernini, who long after aſpired to equal Michael Angelo, regarded this will as a vain boaſt, and raſhly abuſing the credit which he had acquired by ſome of his performances, hollowed ſtairs in theſe pillars which were extremely narrow and very uſeleſs. It is to this preſumptuous experiment that are attributed the great chinks, which are at preſent perceived in the roof of the cupola, which it has been found neceſſary to ſtrengthen with immenſe bars of iron; and there is every reaſon to fear, that the calculation of that great artiſt was but too true. This proves how dangerous it is to place any confidence in the preſumptuous promiſes of a rival. After the church of St. Peter's at Rome, the cathedral of St. Paul's at London is unqueſtionably one of the fineſt monuments in the whole world.

Such are the moſt celebrated temples of which we have any account. The temple, or rather tower, of Belus, is unqueſtionably the moſt remarkable for its antiquity, magnificence and ſingularity. It exiſted before the temple of the Egyptian Vulcan, of which Herodotus in his deſcription ſays, that it was the work of a great number of kings, and of ſuch importance, that for a prince to have conſtructed

ſtructed a ſingle portico in the courſe of a long reign, was conſidered as a great glory.

OF ORACLES.

VANDALE has written a very learned treatiſe, in which he endeavours to prove, that oracles had no other origin than the artifice of prieſts. Mr. de Fontenelle, with his uſual penetration, amenity and elegance, has diveſted this treatiſe of whatever was foreign to the ſubject, or too ſcientific, and has adapted it to the capacity of every deſcription of readers. The ſyſtem of Vandale, and the only origin he has aſcribed to oracles, being in every reſpect contrary to the eſtabliſhed opinion of the church, father Balthus, a Jeſuit, wrote a ſecond treatiſe, not leſs learned than that of Vandale, in which (without denying the impoſition of the prieſts, which was frequently intermixed with the oracles) he proves in the cleareſt and moſt convincing manner the intervention of dæmons in theſe predictions, which the moſt determined incredulity can never attribute to artifice alone. Without profoundly inveſtigating the pretenſions of theſe two opinions, there are many reaſons which induce us to reject the ſyſtem of Vandale.

Could oracles, had they been founded only on knavery and artifice, have maintained for ſo long

a time their credit and reputation? Impoſture muſt inevitably be diſcovered at laſt; it is impoſſible falſehood ſhould ſupport itſelf for ever; and though ſome credulous and weak individuals may for a time be deceived, yet whole nations cannot, for ages together, be the dupes of fraud. The power of monarchs, the curioſity of the rich, want of diſcretion, the treachery of a prieſt, the jealouſy which muſt naturally have ſubſiſted between thoſe oracles which were conſulted, and thoſe which ſeemed neglected, the rigour of ſome anſwers, the horrid ſacrifices which were ſometimes enjoined, were certainly ſufficient, ſooner or later, to lead to a diſcovery of the truth. What then is this hitherto unknown combination which ſupports itſelf in oppoſition to ſelf-intereſt, and unites ſo many impoſtors in the religious obſervance of a ſecret? Thus much is ſufficient to ſhow our readers, that a wiſe man may believe in the truth of ſome oracles, without being obliged on that account to renounce the uſe of his reaſon. We ſhall content ourſelves with theſe reflections, and ſhall endeavour to trace out which were the firſt of theſe oracles.

Themis, Jupiter and Apollo, alone formerly rendered oracles; but afterwards almoſt all the gods, and a great many heroes, obtained this privilege. All days were not equally proper for conſulting oracles. At Delphos the prieſteſs of Apollo only anſwered one month of the year, in the

the name of that god; this was afterwards changed, and anſwers were only returned one day in each month. Neither were theſe oracles all rendered in the ſame manner. Sometimes the god himſelf gave his reſponſes: in ſome places theſe anſwers were received during ſleep, which ſleep was prepared by myſterious ceremonies: in others, lots were caſt, as at Prænesſte, in Italy. Frequently to be made worthy of the oracle, faſts, ſacrifices and expiations were neceſſary; and when Alexander went into Lybia, to conſult Jupiter Ammon, the prieſt, immediately on ſeeing him, ſaluted him ſon of Jupiter, to obtain which title was the only object of his journey.

The impoſſibility of giving the hiſtory of each diſtinct oracle, determines us only to ſpeak of thoſe which were moſt ancient and moſt celebrated.

ORACLE OF DODONA.

ACCORDING to the accouut of Herodotus, the oracle of Dodona, the moſt ancient in Greece, and that of Jupiter Ammon in Lybia, had the ſame origin, and both owed their eſtabliſhment to the Egyptians. This fact, which is recorded in hiſtory, we ſhall explain.

Two doves took their flight from the city of Thebes, in Egypt. One went into Lybia, the other

other alighted in the foreſt of Dodona, ſituated in Chaonia, a province of Epirus. The former announced to the inhabitants, that the great Jupiter intended to eſtabliſh an oracle in their country: this prodigy at firſt excited their aſtoniſhment, but a number of the credulous ſoon preſented themſelves to conſult. Theſe two doves, ſays Servius, were a preſent from Jupiter to his daughter Thebe; they had both the gift of ſpeech. Herodotus has examined into the origin of this fiction. He ſays, that two prieſteſſes of Thebes were carried off by Phœnician merchants; and that one of them was taken into Greece. Chance, or ſome other cauſe, led her to take up her reſidence in the foreſt of Dodona, where men at that time went to collect acorns, the food of the ancient Greeks. At the foot of an oak ſhe built a little chapel to the honour of Jupiter, whoſe prieſteſs ſhe had been at Thebes. Herodotus adds, that they gave the name of Peleia to this woman, which ſignifies dove. At firſt, nobody underſtood her language, and when at laſt they did comprehend her, it was pretended that the dove, or Peleia, had ſpoken. Such was the origin of the famous oracle of Dodona. This account of Herodotus is confirmed by Servius, who relates, that in the foreſt of Dodona was a fountain which flowed with gentle murmurs, at the foot of an oak; theſe murmurs a woman interpreted, and by them gave anſwers to thoſe

thoſe who came to conſult her. In the courſe of time, more artifice was employed in rendering this oracle. Some copper cauldrons were ſuſpended near a ſtatue of the ſame metal, which was likewiſe ſuſpended, and held a whip in its hand. When this figure was ſhaken by the wind, it ſtruck the cauldron which was neareſt to it, and put it in motion; all the others were then likewiſe agitated, and rendered a ſound which laſted ſome time; from this noiſe it was pretended to form predictions of futurity. Wiſhing ſtill more to increaſe the credit of the oracle, interpreters were concealed in hollow oaks, and it was pretended that the oaks of the foreſt of Dodona likewiſe rendered oracles. The maſt of the ſhip Argo, which the Argonauts conſulted, was taken from this foreſt.

ORACLE OF AMMON.

The ſecond prieſteſs, carried off by the Phœnicians, was taken into Lybia. This foreigner at firſt occaſioned ſurpriſe; the people wiſhed to interrogate her but did not underſtand her language; on ſeeing her practiſe ſome of the ceremonies of her ancient office, they ſuppoſed her to be ſomething divine; and probably ſhe knew how to avail herſelf of the homage which was paid her. Her anſwers ſoon paſſed for oracles, and in a ſhort time her

her reputation became ſo great that ſhe was conſulted by people from all parts, notwithſtanding the dangers of ſo painful a journey. The ſcorching ſands of Lybia were no longer an obſtacle powerful enough to reſtrain the active, reſtleſs curioſity of man, to know his future lot. This woman was ſucceeded by prieſts, who undertook the charge of rendering oracles. They repreſented Jupiter Ammon with the head of a ram, having horns. Eighty prieſts of this divinity carried his ſtatue upon their ſhoulders in a ſhip gilt with gold; they took no certain road, but pretended that they went as impelled by the god. A numerous troop of young girls and matrons accompanied theſe prieſts, ſinging hymns in honour of Jupiter. The ſhip was adorned with a great number of ſilver diſhes, ſuſpended on each ſide. The prieſts announced the reſponſes of their Ammon, from ſome movement or ſign of the ſtatue. Theſe particulars have been tranſmitted to us by Quintus Curtius and Diodorus Siculus. The prieſts of this god ſometimes ſhowed themſelves ſuperior to all corruption. Lyſander, wiſhing to effect a change in the order of ſucceſſion to the throne of Sparta, tried every method of corruption to obtain an anſwer favourable to his deſigns, but in vain. The prieſts ſent a ſolemn embaſſy to Sparta, and preferred a public accuſation againſt him. Yet theſe ſame prieſts in ſome manner anticipated the vanity

of Alexander, by ſaluting him ſon of Jupiter, immediately on his appearing; but Alexander was already at the height of his glory, and every thing yielded to his power.

ORACLE OF DELPHOS.

THE oracle of Delphos was not the moſt ancient in Greece, but it was the moſt celebrated, and that which continued longeſt. The time of its firſt eſtabliſhment is unknown, which is a proof of its great antiquity. We have already, under the article Diana, mentioned the manner in which it was originally diſcovered. Apollo was not the firſt that was conſulted there; Æſchylus in his tragedy of the Eumenides, ſays, that firſt Terra, or the Earth, rendered oracles there, then Themis, and afterwards Phœbe, daughter of Terra and mother to Latona. This latter transferred her rights to her grandſon Apollo, and from that time the oracle only gave anſwers in his name. When this oracle was firſt diſcovered, all without diſtinction might be inſpired. The vapour of the cavern operated alike on all who inhaled it; but ſeveral of theſe enthuſiaſts having, in the exceſs of their frenzy, precipitated themſelves headlong into the chaſm, means were ſought to remedy this accident which happened not unfrequently. Over the opening then they placed a machine which they called

a tripod, becauſe it was ſupported by three bars placed upon the rock. In this, which may be called a ſpecies of chair, a woman placed herſelf and received the exhalations without any riſk. This prieſteſs was called Pythia, from the ſerpent Python, ſlain by Apollo. Young virgins, choſen with the greateſt precaution, exerciſed this office. They were generally taken from ſome poor family, they muſt have lived free from luxury, or an attachment to finery. The greateſt ſimplicity and ignorance even of every thing, were the titles generally preferred in aſpiring to this dignity. It was ſufficient that the Pythia could repeat what was dictated to her by the god. The cuſtom of chuſing young virgins continued long in practice. It was aboliſhed in the following manner: The young Echecrates, by birth a Theſſalian, ſmitten with the charms of the Pythia carried her off. The people of Delphos, to prevent a like attempt, ordered by an expreſs law, that for the future none but women upwards of fifty years of age ſhould execute this office.

At firſt the number of theſe prieſteſſes was confined to one, but afterwards it was increaſed to three. Oracles, as we have already ſaid, were not rendered every day. In general, Apollo only inſpired the Pythia in the month Buſion, which was in the beginning of ſpring. During the reſt of the year ſhe was forbid, on pain of death, to conſult

the deity. Alexander, before he entered on his Aſiatic expedition, came to Delphos during one of theſe intervals of ſilence. He deſired the Pythia to aſcend the tripod, which ſhe refuſed, alledging as an excuſe, the law by which ſhe was prevented. Enraged to find himſelf detained by ſuch an obſtacle as this, he took the prieſteſs from her cell by force, and led her to the ſanctuary, when ſhe thought proper to pronounce theſe words: "My ſon, thou art invincible." Alexander immediately cried out, that he wiſhed for no other oracle, and ſet out for the conqueſt of the world. Before the oracle was conſulted, ſeveral ſacrifices were performed, and always with an air of the greateſt myſtery; numberleſs precautions were likewiſe taken in chuſing the victim, inſpecting the entrails, and drawing preſages from them. The prieſteſs prepared herſelf by a faſt of three days. Before ſhe aſcended the tripod ſhe firſt bathed herſelf in the fountain of Caſtalia, and then chewed ſome leaves of laurel which were gathered near this fountain. Theſe ceremonies finiſhed, Apollo himſelf gave notice of his arrival in the temple, by a ſhock which made the building tremble to its foundation. The prieſts (who were likewiſe called prophets) then took the Pythia, led her to the ſanctuary and placed her upon the tripod. As ſoon as ſhe began to be agitated by the divine vapour, her hair ſtood erect,

her look became wild, foam flowed from her mouth, and a violent tremor ſeized her whole body. In this condition ſhe made ſeveral efforts to eſcape from the prophets who detained her by force. Her cries and frightful yells made the temple reſound, and filled all preſent with an awful terror. At laſt, unable longer to reſiſt, ſhe yielded to the impulſe of the god, and uttered at intervals ſome broken ſentences, which the prophets carefully collected, arranged and formed into verſes, giving them a connection which they had not in the mouth of the prieſteſs. As ſoon as the oracle was pronounced, the Pythia was taken from the tripod and conducted to her cell, where ſhe remained, ſometimes ſeveral days, before ſhe recovered from the fatigue. Sudden death was frequently the reward, or puniſhment, of her enthuſiaſm. The Pythia was only the inſtrument employed by the prieſts to diſcover the determinations of Apollo. Every other care devolved on themſelves. It was they who placed her in a poſition to receive the vapour exhaling from the chaſm over which the tripod ſtood. They collected her expreſſions and gave them to the poets (another ſort of miniſters) who formed them into verſe. Theſe verſes were frequently harſh, badly made, and always obſcure, which gave occaſion to the witty remark, that Apollo, for a chief of the Muſes, made very bad verſes. Sometimes the

Pythia herſelf gave her anſwers in verſe; one in particular named Phemonoë. But they afterwards were contented to ſpeak in proſe, and Plutarch mentions this as one reaſon of the decline of oracles.

ORACLE OF TROPHONIUS.

THOUGH Trophonius was only a hero, and even according to ſome authors a robber, he had a very famous oracle in Bœotia. Pauſanias, who went through all the ceremonies which were required preparatory to conſulting this oracle, gives no account of the life of Trophonius; he only ſays, "That the earth having opened under his feet, he was ſwallowed up in the place which is ſtill called the grave of Agamedes, and is ſtill to be ſeen in a ſacred wood of Lebadia with a pillar erected over it. Lebadia, ſays Pauſanias, is one of the fineſt cities of Greece. Near it is a ſacred wood, in which ſtand the temple and ſtatue of Trophonius; both the work of Praxiteles. When any come to conſult this oracle, before they deſcend into the cavern where the reſponſes are given, it is neceſſary to paſs ſome days in a chapel dedicated to the good Genius and to Fortune. This time is employed in purifying themſelves, They are permitted to waſh no where but in the cold waters of the river Hercinus.

"They

"They then ſacrifice to Trophonius, to his family, to king Jupiter, to Saturn, and to Ceres Europa, nurſe of Trophonius. After theſe preparations, the ſtatue of Trophonius is ſhewn to them, they are decked with ſacred fillets, and then conducted to the Oracle. They aſcend a mountain, on the ſummit of which is an encloſure formed with white ſtones, having within it obeliſks of braſs. In this encloſure is a cavern hewn by the art of man, having the form of an oven, and here is a narrow hole into which they ſlowly deſcend by means of ſmall ladders. They now arrive at a ſecond cavern, when they are obliged to lie flat on the ground, holding in each hand a compoſition of honey, which it is neceſſary to carry; in this poſition their feet are paſſed into the ſecond cavern, and they are immediately hurried along with great violence and precipitation. It was there they received the anſwer of the oracle, but not all in the ſame manner; ſome heard, and others ſaw. They left this cave in the ſame manner they had entered it, by lying on the ground, and going out feet foremoſt. Immediately after they were placed in the chair of Mnemoſine, and interrogated concerning what they had ſeen. Giddy and confuſed, they were led back to the chapel of the good Genius, where they were ſuffered to recover their ſenſes;

they then wrote upon a tablet what they had ſeen or heard, and this was interpreted by the prieſts."

Pauſanias adds, "That a man once entered this cave, but never came out again." He was a ſpy of Demetrius, ſent to examine if this place did not contain hidden treaſures. His body was found at a great diſtance from the place. It is probable that the prieſts, being informed of his deſign, maſſacred him, and carried out the body by the ſecret paſſage which they themſelves made uſe of to enter. Pauſanias poſitively ſays, to be certain of the truth, I have myſelf deſcended into the cavern, and conſulted the oracle. It is not known at what time the oracle of Trophonius was eſtabliſhed. Pauſanias only ſays, that Bœotia being laid waſte by a great drought, the inhabitants ſent to conſult the oracle at Delphos, by which they were told, that they muſt have recourſe to Trophonius, whom they would find in Lebadia. The deputies obeyed, and Saon, the moſt aged of them, having perceived a ſwarm of bees fly towards a cave, followed them, and thus diſcovered the oracle. Trophonius, Pauſanias ſays, himſelf preſcribed the worſhip he wiſhed to have. It appears from this, that Saon firſt inſtituted this oracle, and that he took advantage of the public calamity with which his country was viſited, and the anſwer of the prieſteſs to obtain the general confidence."

OF

OF OTHER ORACLES.

We have now given an account of the moſt celebrated oracles. To name all would be impoſſible. In Bœotia alone, which was a ſmall province, they counted no leſs than twenty-five. It is true, this country was covered with woods and mountains, places extremely proper, ſays Mr. de Fontenelle, for the myſterious ceremonies of theſe inſtitutions. Almoſt all the gods and the greater part of the demi-gods and heroes, had their oracles. However no divinity had ſo many as Apollo. All oracles were not of equal antiquity; every day produced new ones, while the old grew into diſrepute. Frequently they were pillaged. That of Delphos particularly was ſeveral times plundered; firſt by the Phocæans, then by Pyrrhus, afterwards by Nero, and laſtly by the Chriſtians. The triumph of the Chriſtian religion over idolatry produced the downfal of oracles, and in the caverns and ſubterraneous places where they were given, were found evident marks of the impoſtures of the prieſts. We ſhall now give a few of the remarkable anſwers of theſe oracles.

Cræſus, diſpleaſed with the oracle of Delphos, though he had loaded it with preſents, wiſhed to take it by ſurpriſe: he ſent to demand of the Pythia,

Pythia, what he was doing at the moment his meſſenger was conſulting her. She immediately anſwered, that, by his orders, a diſh was preparing, compoſed of a lamb and a tortoiſe, which was exactly true. Crœſus had imagined this ſingular compoſition, in hopes of confounding her, but this anſwer removed all his doubts, and his preſents became more numerous than before.

A governor of Cilicia, ſays Plutarch, wiſhed to ſend a ſpy among the gods. He gave his emiſſary a note, well ſealed, to carry to Malles, where was the oracle of Mopſus. This meſſenger paſſing the night in the temple, ſaw a man, who ſaid to him *black*. He carried back this anſwer, which at firſt appeared ridiculous, but the governor having broken open the letter, ſhowed them that he had written, "Shall I ſacrifice to thee a black or a white bull?"

A prieſteſs of Dodona returned an anſwer which proved fatal to herſelf. The Bœotians coming to conſult her, ſhe ſaid to them, "You will be victorious if you act with impiety." The deputies immediately ſeized her, and burnt her alive, ſaying, if ſhe had deceived them they would take this method of puniſhing her, and if what ſhe had ſaid was true, they would by this means ſecure to themſelves victory. Theſe deputies were arreſted, but they dared not puniſh them without a legal trial; two prieſteſſes and two men were

their

their judges: the former wiſhed to condemn them, but the latter were of a different opinion, and they were acquitted.

OF THE SYBILS.

THE ancients gave the name of Sybil to a certain number of young females, whom they ſuppoſed endowed with the gift of prophecy. The learned are not agreed as to the origin of this name; they are in doubt whether it is Hebrew, African or Greek: but the greater number think it of Greek derivation, and that it ſignifies inſpired. All antiquity unites in atteſting the exiſtence of the Sybils. There are different opinions concerning their number, country, names, and the times when they lived; but even this difference of opinion proves the reality of their having exiſted.

Varro, the moſt learned of the Romans, reckons ten Sybils, and quotes the authors by whom they are mentioned. His opinion then we ſhall follow, and obſerve the order which he has adopted in his account of them.

1. The Perſian. She was called Sambethe, and in the Sybilline verſes attributed to her, ſhe ſtyles herſelf daughter-in-law to Noah.

2. The Lybian, ſaid to be the daughter of Jupiter,

Jupiter and Lamia. She viſited Claros, Delphos, Samos, and ſeveral other countries.

3. The Delphian, daughter of Tireſias. After the capture of Thebes, ſhe was by the Epigoni, appointed prieſteſs to the temple at Delphos. Diodorus ſays, that ſhe was frequently ſeized with a divine enthuſiaſm, which procured her the name of Sybil.

4. The Sybil of Cumæ or the Cumean, who was the moſt celebrated of all. A learned modern, Mr. Petit, thinks ſhe was the only one that ever exiſted, and ſupports his opinion, by ſaying, "That all the verſes of the Sybils were written in Greek, which could not have happened, if the Sybils had been of different countries." Mr. Petit thinks, that this myſterious female travelled much, and that this gave riſe to the opinion, that there were ſeveral who reſided in different countries. This obſervation however of Mr. Petit, cannot invalidate the opinion of the ancients, and particularly that of Varro. In the firſt place there is no proof that all the Sybils ſpoke Greek; and in the ſecond it may reaſonably be ſuppoſed, that the productions of theſe females which were collected with as much care as the oracles of the Pythia, might have been tranſlated into Greek. However that may be, the following account is what we learn from hiſtory concerning this Sybil. Her name was Deiphobe. She was daughter to Glaucus and prieſteſs of Apollo.

Apollo. This god wished to gain her affections, and promised her whatever she should demand. Her request was, that her years might be as many as the grains of sand which she then held in her hand; but she unfortunately forgot at the same time to ask the perpetual bloom of youth. Even this, however, Apollo offered if she would crown his wishes; but Deiphobe preferred the glory of eternal chastity to the pleasures of eternal youth; so that the prime and vigour of life were succeeded by sorrowful enfeebled old age, and in the time of Æneas, by her own account, she had already lived seven hundred years. Three hundred more remained to be spent, when her body being consumed by time, nothing would remain of her but the voice, which by fate she would retain for ever. This fable is founded upon the long life which was attributed to the Sybils. That of Cumæ, who was supposed to be inspired by Apollo, rendered oracles from the bottom of a cavern placed in the temple of that god. This cavern had an hundred doors, whence issued as many terrible voices, announcing the answers of this propheteſs. She was likewise prieſteſs of Hecate, and the sacred wood of Avernus was committed to her care. The verses of this Sybil were carefully preserved by the Romans, and kept under the greatest secresy. A college composed of fifteen members, called the Quindecemviri of the Sybils, were entrusted with the charge of this collection.

lection. Such implicit faith had they in the predictions of the Sybils, that they engaged in no conſiderable war without conſulting them. In times of ſedition, or any public calamity, ſuch as a defeat, a peſtilence, or a famine, recourſe was always had to the Sybilline verſes; they were perpetual oracles, as frequently conſulted by the Romans, as that of Delphos was by the Greeks. With reſpect to the other oracles of the Sybils, which had been collected, they were made ſubſervient to the purpoſes of policy and ambition. Julius Cæſar, perpetual dictator, and abſolute maſter of Rome, wiſhed to give greater luſtre to his power, by cauſing himſelf to be proclaimed king. His partizans promulgated a Sybilline oracle, by which it was pretended, that the Parthians could never be reduced but by a monarch. The Roman people were in conſequence preparing to grant him this title, and the decree was to have paſſed the ſenate, the very day he was aſſaſſinated.

The Romans erected a temple to the Cumean Sybil, and honoured her as a divinity in the ſame place where ſhe had delivered her oracles.

5. The fifth Sybil was the Erythræan, or Erythræa, who predicted the ſucceſs of the Trojan war, at the time the Greeks were embarking for that expedition.

6. The Samian, or that of Samos, whoſe prophecies are preſerved in the annals of the Samians.

7. The

7. The Cumæan, born at Cuma, a city of Æolis. She was called Demophile, or Herophile, and ſometimes even Amalthea. It was ſhe who ſold the collection of Sybilline verſes to Tarquin the Elder. This collection conſiſted of nine books, for which Herophile aſked three hundred pieces of gold; being refuſed this ſum, ſhe threw three of them into the fire, and ſtill continued to demand the ſame price: Tarquin heſitating, ſhe immediately burnt three more, and perſiſted in demanding the three hundred pieces of gold for thoſe which remained. Finding her inflexible, and fearing ſhe would deſtroy them alſo, he at laſt granted her the ſum ſhe required. When this king had gained poſſeſſion of the books, he confided them to the care of two particular prieſts, called duumviri, whoſe whole employment was to watch over this ſacred truſt. The celebration of centennial games was afterwards annexed to this office. Theſe books, as we have ſaid, were conſulted in time of any great public calamity, but by a decree of the ſenate only, without which, the duumviri could not, under pain of death, permit any perſon to inſpect them.

This firſt collection of Sybilline oracles periſhed in the fire which conſumed the capitol when Sylla was dictator. The Senate, to repair this loſs, ſent to Samos, to Erythræa, and into Greece and Aſia, in queſt of Sybilline verſes. Theſe, when collected,

collected, were depoſited in the capitol; but as many parts of them were apocryphal, the confidence in them was not ſo great as in the former. It was to take charge of theſe that the college of quindecemviri was inſtituted.

The fate of this ſecond collection is unknown. There remains a third, which conſiſts of eight books. It contains many of the ancient predictions, but all critics regard it as an abſurd medley, to which no confidence can be given. We find in it the myſteries of the redemption, the miracles, paſſion, and death of our Saviour, the creation of the world, and of terreſtrial paradiſe. In theſe verſes the Sybil, after having ſpoken the language of Iſaiah and the evangeliſts, talks of her gallantries with Apollo. She mentions Lot, and calls herſelf a Chriſtian. She recommends the worſhip of falſe gods; orders the ſacrifice of human victims; and afterwards predicts the misfortunes with which the Romans are threatened, if they do not abandon idolatrous worſhip, and embrace the Chriſtian faith. Every thing concurs to prove, that this third collection was not the work of the Sybils, but an abſurd compoſition formed by a miſtaken and groſsly ignorant devotion.

8. The Helleſpontine Sybil, born at Marpeſia in the country of Troas. She propheſied in the time of Solon and Croeſus.

9. The

9. The Phrygian, who reſided at Ancyra, and there rendered oracles.

10. That of Tibur called Albunea, at the town of Tibur, or Tivoli, on the Teverone, where ſhe was honoured as a divinity.

It was generally believed that Sybils were beings of a nature between gods and mortals.

The reſpect in which their verſes were held, continued a long while under the reign of the emperors. The ſenate having, in the time of Theodoſius, embraced chriſtianity, the veneration for theſe became much diminiſhed, and Stilicho, under the reign of Honorius, at laſt cauſed them to be burnt.

OF GAMES.

GAMES were almoſt always inſtituted from religious motives; they were at the ſame time a ſort of public amuſement among the Greeks and Romans. Of theſe games and exerciſes three principally engaged the attention of the Romans; races, combats, and theatrical repreſentations. The firſt, called equeſtrian or Curule games, conſiſted in races, which were run in the circus, dedicated to Neptune, or to the ſun. The ſecond, called Agonales, conſiſted in wreſtling, or in combats, between men, and ſometimes between animals trained up

rors were proclaimed aloud by an herald, and celebrated with ſongs of victory. They wore a triumphal crown, and had the firſt place in all aſſemblies. They received rich preſents from their city, and were ever after entertained at the public expence.

The firſt who came off victorious in the race, was Choœrbus, a native of Elis. Cyniſca, daughter of king Archidamas, was the firſt of her ſex who gained the prize for chariots with four wheels; this was at the celebration of the ſixteenth Olympiad, and from that time ladies were permitted to aſſiſt at theſe games. Before Cyniſca or Cyniſea, women could not approach the place where theſe games were celebrating. Had they raſhly attempted to intrude themſelves they would have been precipitated from the top of mount Typæum; and to avoid all ſurpriſe the combatants were naked; this cuſtom was adopted becauſe Callipatira, after the death of her huſband, dreſſed herſelf like a maſter of exerciſe, and led her ſon Piſidorus to the Olympic games. The young man being declared victor, his mother leaped over the barrier, and ran to claſp him in her arms, calling him her ſon. In conſideration of her father, brothers, and ſon, who had all been crowned at theſe games, ſhe was pardoned this infraction of the law, but from that time theſe maſters, like the combatants, were obliged to appear naked. The Judges who preſided at the games were called Hellanodices or Grecian Judges. From their deci-

ſion was no appeal. There were originally only two of them, but to render the means of corrupting them more difficult, their number was afterwards increaſed to ten. The prodigious concourſe of people, which by the celebration of theſe games were drawn to Olympia, had enriched that city and all Elis. It was likewiſe one of the principal cauſes of the great riches and magnificence of the temple of Jupiter Olympus. Round this temple ſtood a ſacred wood called Altis, in which were the ſtatues erected in honour of thoſe who had gained the prizes at theſe games, all executed by the moſt eminent ſculptors of Greece. The odes of *Pindar* which have come to our hands, immortalize thoſe who in his time were triumphant in the four moſt ſolemn games of the Greeks; the Olympian, the Iſthmian, the Pythian, and the Nemean. The height of glory and honour was to be celebrated by Pindar. "His genius (ſays Bacon,) was an imperial ſceptre, with which he ſubdued and aſtoniſhed the human mind."

The deſcendants of Helenus were ſo numerous, and became ſo powerful in Greece, that they procured a law, by which it was enacted, that all who preſented themſelves to contend in the Olympic games ſhould prove themſelves connected with this family by ties of blood, before they could be admitted. Alexander himſelf was forced to prove his deſcent from the Heleni, before he

he was received into the liſts at theſe games. All the families in Greece on this account pretended to be deſcended from the Heleni, and this name which originally was particular to a ſingle tribe, now became the common name of all the Greeks.

AN ENQUIRY INTO THE RELIGION OF THE FIRST INHABITANTS OF GREAT BRITAIN.

In the infancy of ſtates, as in the infancy of man, illuſtrious actions are always rare. It is not till after the lapſe of ages that the arts and ſciences attain any degree of perfection. It is the ſame with hiſtorians, they are only to be found in civilized nations; and if ſome facts have reached us which took place in the firſt ages of the world, they are generally exaggerated, or disfigured by uncertain traditions.

We have already obſerved, that every people aſſumed for their founder ſome imaginary god or hero. We have ſeen the Greeks endeavouring to throw a veil over their origin, whilſt even their fables (thoſe incoherent compounds of their memory and imagination) became evidences in favour of truth. The name of a god, of a city, of a country, of a mountain, of a cuſtom which they were ignorant of before, and which they were obliged to expreſs by ſome foreign appellation, are the veſtiges which Truth leaves behind her,

and which all the efforts of vanity and ſelf love can never totally efface.

In the general picture which we have endeavoured to draw, for the purpoſe of explaining the origin of idolatry and mythology in general, it may be perceived that the eaſtern nations were the firſt who peopled the earth. The more attentively we examine hiſtory, the more convinced we become, that theſe rich and beautiful countries were the original ſeats of our foreſathers, and the brilliant centre from whence the arts and ſciences were diffuſed over the reſt of the globe. It would be much more difficult, and perhaps even impoſſible, to tell at what time and in what manner the Britiſh iſles were firſt inhabited. The ſtudy of natural hiſtory inclines us to believe, that they conſtituted formerly part of the continent of Europe, but neither tradition nor any human record can give us the leaſt information concerning the period of this ſeparation. It is ſufficient to extend our remarks to thoſe ages of which we have ſome knowledge, without uſeleſsly and preſumptuouſly loſing ourſelves in the epochs of imagination. In vain does human vanity attempt to give greater antiquity to time, its longeſt periods will be no more than an imperceptible point in the midſt of that eternity which precedes and will follow them. Without pretending to fix the exact time when England was firſt peopled, we may with probability

ſuppoſe

ſuppoſe that the different countries of the Gauls were inhabited before that period. It is natural to imagine that men would not venture to croſs the ſea, and take up their reſidence in iſlands, till compelled by the too great increaſe of population. We know that the Celts were maſters of Europe, from the mouth of the Oby in Ruſſia, to Cape Finiſterre. The ſame language ſpoken by nations ſeparated from each other by immenſe tracts of land is ſufficient proof of this, but it throws no light upon the beginning of their hiſtory.

The moſt famous of all the Celtic nations were thoſe who inhabited the countries of Gaul, and it is to the hiſtorians of the nations with whom they were engaged in frequent wars, that they are indebted for their celebrity. Julius Cæſar and Tacitus ſay, that Great-Britain was the firſt country peopled by the Celtic Gauls. The ſituation or the reſpective places renders this opinion probable, and the conformity of language and cuſtoms which exiſted between the Britons and the Gauls, leaves no doubt concerning this origin. It may be ſuppoſed, that the Gauliſh colony firſt ſettled in that part of the iſland which was oppoſite to their own country, from whence extending themſelves by degrees, they afterwards peopled the whole iſland. Whatever be the origin of the inhabitants of Great Britain, they were ſufficiently numerous, and eſpecially ſufficiently courageous to reſiſt the Ro-

mans, when maſters of the whole known world beſides. Their government was at that time a mixture of monarchy and ariſtocracy. The chiefs ſuperintended the execution of the laws, but the legiſlative power was lodged in the hands of the druids. Theſe prieſts, ſo celebrated for their own divinations, and that of their wives, for their pretended intercourſe with heaven, and for their manner of living, which was ſolitary and auſtere, were regarded by the people as the infallible organs of the Divinity. It was by the command of theſe ſovereign pontiffs that the people united under one chief, whoſe office, like that of the Roman dictator, laſted no longer than was neceſſary to repel danger or terminate a war.

The druids preſerved this extenſive authority a long time among the Celts, particularly in Great Britain, but after the ſecond century their credit declined faſt. Wars became frequent, and the nobility carried away by their impetuous courage, were no longer ſolicitous to enter into this order. The number of prieſts diminiſhed, and precepts of religion were quickly corrupted, or nearly forgotten in the tumults of a camp. Victory, by favouring thoſe chiefs, who were called Vergobrets (a title equal to that of king) rendered them more independent of the druids.

Tremnor, great grandfather of the celebrated Fingal, having been elected vergobret by the victorious

torious tribes which he had led to battle, the druids ſent a deputation to him, deſiring him to lay down his authority. A refuſal on the part of Tremnor brought on a civil war, in which a great number of the druids periſhed.

Thoſe who eſcaped the ſlaughter, fled and concealed themſelves in the depth of the foreſts and in caverns, where they uſed to retire to purſue their meditations, and the vergobrets, or kings, then took the whole authority into their own hands. However, the kings and heads of tribes to give ſtability to their power, to ſhow their reſpect for religion, and to have ſome to celebrate their exploits, recalled the bards from their ſolitary retreat. The office of the inferior claſs of druids was to ſing the praiſes of gods and heroes. Conquerors, emulous of immortalizing their names, ſpared theſe diſpenſers of glory, invited them to their camp, and gratitude animating the poetry of the bards, they deſcribed their protectors as heroes poſſeſſed of every virtue. Theſe diſciples of the druids were admitted to the ſcience and myſteries of their preceptors. Their talents and knowledge gave them a ſuperiority over the vulgar. They employed their poetical abilities in deſcribing every virtue and every heroic ſentiment. Kings eagerly endeavoured to imitate the heroes of their favourite poems; chieftains of tribes ſtrove to follow their example; and this noble emulation being communicated

nicated throughout the whole nation, formed that general character of the inhabitants of Great Britain, who, to the noble courage which dignifies a free nation, have ever united the moſt engaging virtues of civilized ſociety.

The glory of a great people rouſes the genius of the man poſſeſſed by nature of ſenſibility and a lively imagination; he burns with a deſire of immortalizing his country. Common language appears unequal to the actions he means to celebrate; metre and harmony he knows will more eaſily impreſs his ſubject upon the memory. This undoubtedly gave riſe to poetry in every nation; and this art conſtituted part of the religion of the druids. The cuſtom, common to every nation, of repeating hiſtorical poems on ſolemn occaſions, and of teaching them to their children, was ſufficient to preſerve them for a long time without the aſſiſtance of writing. The Germans have tranſmitted theſe poetical traditions for eight hundred years; it is not aſtoniſhing then, that the inhabitants of Great Britain, ever ſo much attached to the memory of their anceſtors, ſhould have handed down from generation to generation the poems of their bards. It was this cuſtom, preſerved among the moſt diſtant inhabitants of the mountains, which enabled Mr. Macpherſon to collect the poetry of the celebrated Oſſian.

The bards, after having long been the principal inſtructors

inſtructors and hiſtorians of their country, deſcended from theſe high functions to become the flatterers of thoſe who protected them, or the ſlanderers of thoſe whom they regarded as their enemies.

Little paſſions have always the pernicious property of miſleading and even extinguiſhing genius.

The bards, in forgetting the noble inſpirations of their predeceſſors, retained no other power than that of amuſing or flattering the vain. They ſoon loſt all their importance with the great, and the multitude alone deigned to receive them favourably.

No longer poſſeſſed of the talent which renders virtue engaging, they invented fables of enchanted caſtles, of dwarfs, giants, &c. The ſober truths of hiſtory gave place to the marvellous fictions of romance. The abuſe of this talent brought the bards into contempt; the people themſelves grew weary of them and they diſappeared. The warlike hero, however, was not forgetful of his valour, he would not renounce the flattering advantage of hearing the celebration of his exploits. Courage, and the noble deſire of ſuccouring the oppreſſed, and redreſſing their wrongs, produced that ſpirit of chivalry which gave birth to prodigies of heroiſm. Illuſtrious actions awakened the genius of a claſs of men who came to replace the bards, under the name of Troubadours. This appears to be the period from which we muſt date the commence-

RELIGIOUS OPINIONS OF THE FIRST INHABITANTS OF GREAT BRITAIN.

IT appears certain that the original Britons erected no temple to the Divinity. Nay we find in the poems of Offian, that ſublime bard expreſſing his contempt for the temples and worſhip of Odin, god of the Scandinavians, whom he calls Loda. Offian repreſents theſe people as invoking their god round a ſtatue, which he calls the ſtone of power. He reprobates this worſhip, and conſiders it as impious. The druids, bards, and the people whom they inſtructed, regarded all nature as the temple of the divinity. That they had notions of a Supreme Being cannot be doubted, ſince they believed in the immortality of the ſoul, and in the rewards and puniſhments of a future life. Their opinion was, that the clouds were the habitation of ſouls after their ſeparation from the body. The brave and virtuous were received with joy into the aërial palaces of their fathers, whilſt the wicked, the cowardly and the cruel, were excluded the abode of heroes, and condemned to wander, the ſport of every wind. There were different manſions in the palaces of the clouds; the principal of which were aſſigned to merit and courage; and this idea was a great incitement to the emulation of their warriors. The

ſoul

ſoul always preſerved the ſame paſſions which it poſſeſſed during life; theſe aërial palaces offered no other enjoyment than what they had preferred when living. They ſuppoſed that winds and ſtorms were under the direction of departed ſpirits, but their power never extended over men. A hero could not be admitted into the palace of his fathers, unleſs the bards had ſung his funeral hymn. This hymn appears to have been the only eſſential ceremony of their funerals. The body was extended on a bed of clay, at the bottom of a grave ſix or eight feet deep. At the head of a warrior they placed his ſword and twelve arrows; the corpſe was covered with a ſecond body of clay, and upon this they laid the horns of a ſtag, or ſome other wild beaſt. Sometimes they killed his favourite dog, to lay on this ſecond body of clay; the whole was then covered with fine mould, and four ſtones marked the extent of the tomb.

None but a bard could open the gates of the aërial palaces, which he did by chanting the funeral hymn. Neglect of this ceremony left the ſoul in the exhalations of the lake Lego, or ſome other, and to theſe unhappy ſouls they attributed the diſorders ariſing from the vapour of lakes or marſhes, which are ſo frequent and ſometimes even mortal. We may ſee with what care the druids encouraged opinions which rendered their miniſtry ſo conſoling and ſo neceſſary. Death was not ſuppoſed to have

the power of diſſolving the ties of blood. The ſhades of the dead took part in the happy or unfortunate events of their friends. No nation had ſo implicit a belief in apparitions. The mountaineers, in particular, ſeeming to take pleaſure in their gloomy ideas, frequently paſſed whole nights upon a heath; the whiſtling of the wind, or the noiſe of torrents, made them imagine they heard the voice of the dead, and if ſurpriſed by ſleep in the midſt of theſe reveries, they regarded their dreams as certain prognoſtics of futurity. Good and bad ſpirits did not appear in the ſame manner, the good ſhowed themſelves to their friends during the day in retired pleaſant valleys, the bad were never ſeen but at night in the midſt of winds and tempeſts. Neither did death deſtroy the charms of the fair. The ſhades of theſe preſerved their original form and beauty. No terror accompanied them; when they traverſed the air, all their motions were graceful, and the gentle noiſe of their approach had ſomething in it pleaſing and encouraging. At the moment of executing any great enterprize, they imagined that the ſouls of their fathers deſcended from the clouds to foretel their good or ill ſucceſs: and when they did not appear, gave them notice at leaſt by ſome omen. Every man thought he had his tutelar ſhade, who always attended him. When death approached, this guardian ſpirit ſhowed itſelf to him in the poſition in which

which he was to die, and ſent forth plaintive cries of ſorrow. On the death of a great perſonage, they were perſuaded that the ſouls of departed bards ſung round his phantom during three whole nights. It was a received opinion among them, that the moment a warrior ceaſed to exiſt, the arms in his houſe were covered with blood; that his ſpectre went to viſit the place of his birth, and that it appeared to his dogs, which ſet up diſmal yells at the ſight of it.

It was to theſe ſpirits they attributed the major part of natural effects. If echo ſtruck the ear, it was the ſpirit of the mountain they heard. The hollow ſound of the tempeſt, was the roaring of the ſpirit of the hill. Did the harp of a bard receive a vibration from the wind, it was the ſhades, who by this gentle touch announced the death of ſome diſtinguiſhed character. No king nor chief reſigned his breath, but this prophetic ſound was rendered by the harps of the bards belonging to his family. We feel how conſoling it muſt have appeared to people all nature with the ſhades of their friends and anceſtors, by whom they ſuppoſed themſelves conſtantly ſurrounded. Notwithſtanding all the melancholy which muſt accompany ſuch an idea, we are ſenſible how intereſting and pleaſing it muſt have been.

It was ſufficient to engage and fill the imagination; and it is undoubtedly to this cauſe we muſt attri-

attribute the ſmall number of divinities which were honoured among the ancient Britons; it appears even certain that they only acquired a knowledge of Elus, Dis, Pluto, Samothes, Teutates and other deities, by means of their intercourſe with foreign nations. The Picts and Saxons introduced among them their Andate, goddeſs of victory. The Romans likewiſe made them acquainted with ſome of their divinities.

We are aſſured by Tacitus and Dion Caſſius, that the Gauls firſt brought into England the horrid cuſtom of ſacrificing human victims. By extending our reſearches farther, we might diſcover likewiſe veſtiges of the Phœnician worſhip; for every thing leads us to conclude, that in the earlieſt ages of the world, theſe firſt of navigators known brought their merchandize into Britain, which they exchanged for tin. But we ſhall enter no farther into particulars concerning thoſe religious ceremonies which they derived from foreign nations, ſince every hiſtory, tradition and cuſtom proves, in the moſt convincing manner, that the religion of the Druids alone was univerſally adopted.

We ſhall now lay before our readers the moſt authentic information concerning theſe celebrated men, which we can collect from hiſtory or tradition.

OF THE DRUIDS.

THE accounts of Cæſar and Tacitus contradict each other; the former ſaying, that the religion of the Druids had its birth in England; and the latter, that the Gauls when they peopled this iſland introduced it amongſt them. "To reconcile theſe two authors (ſays the Abbé Banier) we may ſuppoſe, that the Gauls when they came into Britain brought with them their religion, but that the iſlanders, more ſtudious and leſs engaged in foreign wars than the Gauls were, preſerved it in its greateſt purity; this (he adds) was the reaſon of that profound reſpect in which the Druids of Gaul held thoſe of Britain, whom they regarded as conſiderably their ſuperiors in knowledge. The world (continues Mr. l' Abbé Banier) originally formed but one family, and had only one faith, but when they became diſperſed they corrupted the purity of their primitive religion: ſome directing their courſe by land towards the north, under the names of Scythians, Celto-Scythians and Celts, peopled thoſe vaſt countries which ſeparate us from Aſia; others more bold, braved all the dangers of the ocean.

"Hiſtory proves that the Phœnicians and Carthaginians penetrated into the moſt remote parts of the weſt; hence no doubt, that reſemblance between

tween the religions of nations divided by ſo many ſeas and countries."

This account of Mr. l'Abbé Banier clearly explains the parallel which has been ſo often drawn between the Magi and the Druids; it proves that the Gauls derived their religion from the Perſians, or at leaſt from thoſe nations which approached their country towards the north. The Magi and the Druids, both equally reſpected in their different countries, were always conſulted in matters of great importance. They were their only religious miniſters. The Magi rejected the opinion which attributes to the gods a human origin; nor did they diſtinguiſh them into gods and goddeſſes; it was exactly the ſame with the Druids. Both governed the ſtate, and were conſulted even by ſovereigns. Their white veſts reſembled each other, and both were equally forbid the uſe of ornaments of gold. The diſpenſers and protectors of Juſtice, they pronounced ſentence, and carefully inſpected the conduct of thoſe whom they appointed to aſſiſt them in the diſcharge of this important function. The immortality of the ſoul was the principal point of belief among both the Perſians and Gauls; neither of them erected either temples or ſtatues. The Perſians worſhipped fire; the Druids maintained a perpetual fire in their foreſts. The Perſians paid their adoration to water; the Gauls rendered divine honours to the ſame element. From

theſe reſemblances we may reaſonably conclude, that the religion of the Magi and that of the Druids had both the ſame origin. The difference we find between them may have ariſen from the different cauſes of war, diſtance and time. The religion of the Gauls appears to have always been more pure than that of other nations; their ideas of the divinity were more juſt, and more rational than thoſe of the Greeks and Romans. Tacitus, Maximus of Tyre, and other hiſtorians inform us, that the Druids were perſuaded that the Supreme Being muſt be adored in ſilence, and with veneration as well as with ſacrifices. But this original ſimplicity no longer exiſted, even before the Roman conqueſt. The Druids forgetting their former wiſdom, addicted themſelves to divination and magic, tolerating the horrid practice of ſacrificing human victims to Æſus and Teutates. Tacitus, Lactantius, and Lucan atteſt this barbarous depravity.

The conqueſt of Julius Cæſar introduced new divinities among the Gauls, and they then firſt erected temples, whilſt the Druids of Britain continued the exerciſe of their ancient religion in the heart of their foreſts, whoſe ſolemn ſhades inſpired religious awe. So ſacred were woods among them, that it was forbid to cut them down; they could not be approached but with veneration, and for the purpoſe of crowning them

them with garlands and trophies. There were certain trees which could not be applied to cõmmon uſes, even though they fell with age. This reſpect aroſe from the ſublime idea they entertained of the divinity; they were perſuaded, that temples could not contain him, nor ſtatues repreſent him. The Gauls likewiſe had the higheſt veneration for lakes and marſhes, becauſe they ſuppoſed them the favourite abode of the divinity. The moſt celebrated of theſe lakes was that of Thouloufe, into which they threw gold and ſilver which had been taken from the enemy. They likewiſe worſhipped rivers, rivulets, fountains, and fire. The Gauls had in the middle of their foreſts void ſpaces, conſecrated to religion and religious ceremonies. It was here they buried the treaſures taken from the enemy, and here they ſacrificed their priſoners; ſometimes they encloſed them in a coloſſal ſtatue of willow, and ſurrounding them with combuſtible matter, conſumed them with fire. Cæſar cauſed theſe retreats to be pillaged by his troops, from whence ill-informed hiſtorians have concluded that the ancient Gauls had temples. "The only temple of theſe people (ſays Tacitus) is a foreſt, where they performed the duties of their religion." None can enter theſe woods unleſs he wear a chain, the ſymbol of his dependence on the Almighty, and of the ſupreme power which the divinity has over him. Nothing is more celebrated

in the hiſtory of the ancient Gauls than the foreſts of the country of Chartres. The foreſts of Thouloufe and Marſeilles were almoſt equally famous.

In theſe ſolitary retirements were held the ſchools of the Gauliſh Druids. Chartres was in ſome manner the metropolis of the Gauls; but theſe three colleges all agreed in acknowledging their inferiority to the Druids of Britain in ſcience and wiſdom.

THE DIFFERENT CLASSES OF THE DRUIDS, THEIR MANNERS OF LIVING, THEIR DRESS AND FUNCTIONS.

THE word Druid is undoubtedly derived from the Celtic word *deru*, which ſignifies an oak.

The miniſters were divided into different claſſes. The Druids compoſed the firſt; they were the ſupreme chiefs, and ſo much were thoſe that followed them their inferiors, and ſo great the reſpect which the latter paid them, that they were obliged to depart when the Druids appeared, and till they had obtained permiſſion could not remain in their preſence. The inferior miniſters were the Bards, Sarronides, and Eubages, or Vates.

The Bards (whoſe name in the Celtic language ſignifies a ſinger) celebrated the actions of heroes in verſes, which they ſung and accompanied upon

upon the harp. In ſuch high eſtimation were their verſes held, that they were ſufficient to immortalize. Theſe Bards, though inferior to the Druids in power, enjoyed ſo great a reputation, that if they preſented themſelves at the moment two armies were upon the point of engaging, or even if the action was already begun, each party laid down their arms to liſten to their propoſitions. They did not confine themſelves to pronouncing the eulogium of heroes; they had likewiſe the right of cenſuring the actions of individuals who ſwerved from their duty.

The Sarronides inſtructed the youth, and inſpired them with virtuous ſentiments. The Eubages or Vates had the care of ſacrifices, and applied themſelves to the contemplation of nature; but afterwards the Druids reſerved to themſelves alone all religious functions, and the ſubaltern miniſters had then no employ but what they practiſed by permiſſion of the Druids. The origin of theſe pontiffs is loſt in the remote periods of antiquity.

By Ariſtotle, Solon, and many others before them, the Druids are deſcribed as the wiſeſt and moſt enlightened of men in matters of religion. So great was the idea entertained of their knowledge, that Cicero ſtyles them the firſt inventors of Mythology. The Druids concealed in foreſts, there led the moſt auſtere lives. It was here na-

tions came to conſult them; and Julius Cæſar, who in general admired only the ſplendid virtues, could not refuſe them the tribute of his eſteem, ſo much was he aſtoniſhed at their manner of living and their knowledge. There were ſeveral colleges of the Druids in the different countries of the Gauls, and we have already ſaid, that the moſt celebrated of all was that in the country of Chartres. The chief of this college was ſovereign pontiff of all the Gauls. It was in the foreſts of this country that they performed the moſt ſolemn ſacrifices, and here aſſembled the grandees of the country, and the legiſlative bodies. Next to the college of Chartres, that of Marſeilles was the moſt conſiderable. Nothing was more famous than the foreſt of that country, and Lucan inſpires a ſort of religious terror when he deſcribes the manner in which it was cut down by order of Cæſar. The Druids, both young and old, had the ſame privileges, and obſerved the ſame rules. Their dreſs, however, varied in ſome reſpects, according to their different provinces and the rank they occupied.

The ceremony of being admitted into this order conſiſted in receiving the embrace of the old Druids. The candidate, after this, quitted the common dreſs to inveſt himſelf with that of the Druids, which was a coat reaching to the middle of the leg. This dreſs was the mark of prieſthood,

hood, to which women could never be admitted. The authority of the Druids was ſo extenſive, that no affair of importance was undertaken without conſulting them. They preſided over the national councils, directed war or peace as they pleaſed, puniſhed the guilty, and could even depoſe kings and magiſtrates when they acted contrary to the laws of the country. Their rank was ſuperior to that of the nobles. To their power every thing yielded. It was they who were entruſted with the education of the moſt illuſtrious youth, ſo that ſentiments of veneration for the Druids were inſtilled into them from their earlieſt infancy. To theſe prieſts belonged the right of annually appointing the magiſtrates who were to preſide over the cities; they could raiſe one of theſe magiſtrates to the dignity of vergobret, which was equal to that of king. But this pretended king could do nothing without the conſent of the Druids; they alone could convoke the national council, ſo that the vergobrets were in reality only the principal ſubjects of the Druids. Supreme arbiters of all the differences, of all the intereſts of the people, juſtice was only to be obtained through their miniſtry. They decided equally in public and in private affairs. When in a caſe before them, they adjudged the diſputed property to him whom they deemed the lawful proprietor, his adverſary was obliged to ſubmit, or he was

loaded with Anathemas, and from that time could offer no ſacrifice; the whole nation regarded him as a monſter of impiety, with whom it was forbid to hold any communication.

To the Druids was entruſted whatever concerned religion, and this gave them an unlimited power. Sacrifices, offerings, prayers publick and private, the ſcience of predicting futurity, the care of conſulting the gods, of anſwering in their name, of ſtudying nature, the right of eſtabliſhing new ceremonies and new laws, and of enforcing the execution of thoſe already eſtabliſhed, or of reforming them, ſuch were the functions, and ſuch the unbounded authority which theſe prieſts enjoyed without controul. Their duty exempted them from ſerving in war, or paying any publick impoſts. The number who aſpired to this order was prodigious, and it was open to all ranks and profeſſions, but great difficulties attended their admiſſion from the length of the noviciate, and the indiſpenſable obligation they were under to learn and retain by memory, the amazing number of verſes which contained their maxims of religion and political Government. The Gauliſh women could formerly be admitted to the rank of Druideſſes, and they then enjoyed all the prerogatives of the order, but they exerciſed their functions ſeparately from the men. Their divinations rendered

dered them more famous even than the Druids themſelves.

When Hannibal paſſed through their country they ſtill enjoyed the moſt diſtinguiſhed employments, for it was ſtipulated in a treaty which he made with the Gauls, that, if a Carthaginian ſhould in any reſpect injure a Gaul, the cauſe ſhould be tried and determined by the Gauliſh women. They were afterwards deprived of this authority by the Druids, but the period when they were firſt allowed to practiſe it is unknown.

DOCTRINE OF THE DRUIDS, THEIR SUPERSTITION, CEREMONY OF THE MISLETOE OF THE OAK.

All the doctrine of the Druids tended to render men wiſe, juſt, valiant, and religious. The fundamental points of this doctrine were reduced to three, adore the gods, do injury to none, be brave. "The object of their ſcience (ſays Pomponius Mela) was to attain a knowledge of the form and majeſty of the Divine Being, and the courſe and revolutions of the ſtars; they pretended to be acquainted with the conſtruction of the whole univerſe, and the retirement in which they lived certainly left them at full liberty to purſue their enquiries. That the Druids and Gauls conſidered the ſoul as immortal admits of no doubt, it was their perſuaſion of this dogma alone, which made them

regard death as the certain means of arriving at a more happy ſtate. They made a great diſtinction between thoſe who died peaceably ſurrounded by their friends and relations, and thoſe who nobly died in the ſervice of their country. The former were interred without ceremony, without eulogium, without the ſongs compoſed in honour of the dead: but warriors were believed to ſurvive themſelves; their names were tranſmitted to future generations, and they were received into the boſom of the Divinity, there to taſte a never-ceaſing happineſs: they alone were honoured with tombs and epitaphs: but the dogma of the immortality of the ſoul was not on that account leſs general; this opinion can never admit of a diviſion, and that the Druids profeſſed it is evident; they only regarded as condemned to perpetual oblivion thoſe whoſe lives had been rendered illuſtrious by no brilliant or warlike action, nor by any act of publick utility. This cuſtom was founded on the martial genius of the Gauls, and other Celtic nations, who eſteemed nothing ſo much as the profeſſion of arms. The Druids taught, that all things would one day be deſtroyed by fire or water. They believed in tranſmigration, which they could never have learned from Pythagoras, as it conſtituted part of their doctrine before philoſophy found its way into the Gauls. From time immemorial they had adopted the cuſtom of burying the dead,

or

or of preſerving their aſhes in urns. They depoſited in the tombs the arms of the dead, their valuable furniture, and an account of the money which was due to them. They even wrote letters to their friends after their deceaſe; they firmly believed that all letters thrown into the tombs of the dead would arrive at their place of deſtination.

The Druids communicated verbally their ſcience and doctrines to the candidates for that office, whoſe noviciate was extremely long. Theſe maxims and ſciences were never reduced to writing, they were delivered in verſe, and it was neceſſary to retain them by memory; theſe verſes were ſo numerous, that fifteen and even twenty years were required to learn and retain them. "This (ſays Julius Cæſar) rendered the doctrine of the Druids ſo myſterious, that it was impoſſible to attain a knowledge of it." The Druids likewiſe cultivated the ſcience of medicine, and the moſt implicit confidence was placed in their judgement, as the people were perſuaded they knew the influence of the ſtars, and could look forward into futurity. Theſe ſages, at firſt ſo reputed, and ſo worthy of that reſpect, concluded by giving into aſtrology, magic and divination, hoping by theſe means to encreaſe their credit and authority, as they had perceived that the people were more delighted with the marvellous than with truth. They had ſome knowledge of botany, but they mixed ſo many ſuperſtitious practices with their manner of collecting plants, that it was eaſy

to

to perceive they were acquainted with a very ſmall number of them.

Pliny relates their method of collecting the plant called in Latin *ſelago*; it muſt be plucked up without the uſe of an inſtrument, and with the right hand covered with part of the robe; the plant was then to be ſhifted rapidly into the left hand, as if it had been ſtolen: the perſon collecting it muſt be cloathed in white, have the feet bare, and have previouſly offered a ſacrifice of bread and wine. Vervain was collected before the riſing of the ſun, on the firſt of the dog days, after having offered to the earth an expiating ſacrifice, in which fruit and honey were employed. This plant, when gathered in the manner mentioned, they pretended poſſeſſed every virtue, and was a ſovereign remedy for all diſorders. It was only neceſſary to rub themſelves with this to obtain whatever they deſired. It had the power of reconciling thoſe who were at enmity. Whoever could but touch this plant, felt their hearts inſtantly enlivened with peace and joy. We muſt likewiſe rank among their ſuperſtitions a perſuaſion they entertained, that on the death of illuſtrious perſons their ſouls raiſed up ſtorms and tempeſts. The rolling of thunder, all the extraordinary and violent movements of nature, all meteors announced, according to them, the death of ſome diſtinguiſhed character. The Druids took pride in ſuffering the opinion to prevail,

prevail, that they could at pleaſure change their forms, or tranſport themſelves into the regions of the air; but the moſt cruel of all their ſuperſtitious practices, was that of ſacrificing human victims. This barbarous cuſtom could only be aboliſhed by the extirpation of druidiſm itſelf. That it exiſted, the numerous edicts of the Roman emperors to prevent it clearly prove.

The moſt ſolemn of all their ceremonies was that of gathering the miſletoe of the oak. This paraſitical plant grows alſo upon other trees, but the Druids thought that the Divinity had principally confided ſo precious a thing to the oak. They traverſed the foreſts with the greateſt care in ſearch of it, and congratulated each other when, after painful reſearches, they had been able to diſcover a certain quantity of it. This plant could only be collected in the month of December, and the ſixth day of the moon. This month and the number ſix were ſacred among the Druids. It was always the ſixth day of the moon that they performed their principal acts of religion. On the day appointed for the ceremony of gathering the miſletoe, they aſſembled themſelves in the moſt ſolemn manner, and went in proceſſion towards the place where the plant was to be found. Two divines walked in front, ſinging hymns and ſongs of praiſe. A herald carrying a caduceus followed theſe; then came three Druids bearing the inſtruments

ments neceſſary for the ſacrifice, and laſtly, the proceſſion was cloſed by the high prieſts, clothed in white, followed by an immenſe concourſe of people. When they arrived at the foot of the tree, it was aſcended by the chief of the Druids, who cropped the miſletoe with a ſmall golden ſcythe, when it was received by the Druids with the moſt profound veneration in the *ſagum* (a ſort of white garment); on receiving it they ſacrificed two white bulls, and this was followed by a feaſt, at the concluſion of which they offered up prayers to the Divinity that he would be pleaſed to attach to this plant a good fortune which ſhould diffuſe itſelf through all thoſe to whom it ſhould be diſtributed.

It was the firſt day of the year that they bleſſed the miſletoe, and diſtributed it to the people.

OF THE DRUIDESSES.

We have already ſaid, that the whole morality of the Druids was reduced to three principal points. Honour the gods, injure none, and be courageous. How can theſe ſublime maxims be reconciled with the opinon entertained by many, that they had the right of life and death over their wives, children and ſlaves? "Paternal and domeſtic authority (ſays Mr. l' Abbé Banier) was formed upon no poſitive law, but only upon reſpect and love."

Julius

Julius Cæſar and Tacitus dwell much upon the reſpect which the Gauls and Germans entertained for their wives. Thoſe of the Druids participated in the authority of their huſbands. They were conſulted in queſtions concerning politics or religion. Even ſince the conqueſts of the Romans, there were temples erected among the Gauls where women only officiated, and which men were forbid to enter. The Celts and Gauls (ſays Mr. Mallet, in his excellent introduction to the hiſtory of Denmark) ſhowed themſelves much ſuperior to the eaſtern nations, who paſs from adoration to contempt, from ſentiments of idolatrous love to that of inhuman jealouſy, or of an indifference more inſulting than jealouſy.

The Celts conſidered their wives as equals and companions, whoſe eſteem and tenderneſs could only be nobly acquired by attention, generous conduct, and acts of courage and virtue.

The poems of Oſſian prove, that the inhabitants of Britain have ever carried that reſpect and attention as far as any nation in the world. Conſtant to the firſt object of their choice, they never addicted themſelves to polygamy, and the tender partner of their love frequently followed them in diſguiſe to the war.

During the brilliant ages of chivalry we conſtantly meet the ſame manners and the ſame reſpect for the female ſex; this was increaſed by grati-

tude; for as ſoon as a knight was wounded, the ladies eagerly preſſed forwards to lend him their aſſiſtance, and almoſt all were acquainted with the art of healing. However, their attentions were not confined to this alone; during the time of convaleſcence, the charms of their converſation ſerved to moderate the impetuous courage of the knights, and the better to remind them of their duty they read to them poems and romances, in which whatever heroiſm could effect was reduced to action. We think then there is great reaſon to doubt the truth of that opinion which gives the druids the horrible right of abuſing their power, and of oppreſſing or even ſacrificing the innocent and defenceleſs. Theſe pontiffs were certainly jealous of their authority, but it was ſo great, and ſo perfectly eſtabliſhed, that there was no occaſion to act with cruelty in their families to maintain it.

Their empire was abſolute over the people; none were ſuperior to them; why then wantonly fill with terror the companions who alone could give charms to their ſolitude, the infants who were to tranſmit their names to poſterity, and the ſlaves whoſe buſineſs it was to foreſee and provide for their neceſſities? This opinion, if at all true, can only allude to thoſe times when the Druids and Gauls were in their moſt degraded ſtate.

There exiſted three ſorts of female Druids. The firſt lived in a ſtate of celibacy; the ſecond, though mar-

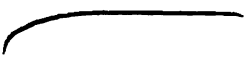
married, reſided in the temples, where they officiated, and ſaw their huſbands only one day in the year; the third and laſt lived conſtantly with their huſbands, and ſuperintended the concerns of their families.

Notwithſtanding theſe diſtinctions, the Druideſſes in reality formed but two claſſes.

The firſt was compoſed of prieſteſſes, and the ſecond of women who were ſubordinate to them, and executed their orders.

The general reſidence of the Druideſſes was in the iſlands which border the coaſt of England and Gaul. The Druids likewiſe inhabited ſome of theſe, but never ſuch as were occupied by the female Druids. It was in theſe iſles that they exerciſed themſelves moſt in magical practice. The opinion that they could raiſe ſtorms and tempeſts at pleaſure, was common to both Gauls and Britons.

The reſtleſs curioſity of man eſteems the art of ſeeing into futurity, ſuperior to every other. The Druids, after having perſuaded the people that they were acquainted with the influence of the ſtars, and had the gift of prophecy, abandoned almoſt entirely this part of their miniſtry to their wives. Having ſeen the reſpect, bordering on idolatry, with which the Gauls and Germans treated the female ſex, they perceived that the perſuaſions and predictions of their wives would obtain much more



THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

his book is under no circumstances to be
taken from the Building